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EGYPT EXPLORATION FUND.

ARCHÆOLOGICAL REPORT

1896-1897

COMPRISING THE WORK OF THE
EGYPT EXPLORATION FUND AND THE PROGRESS OF
EGYPTOLOGY DURING THE YEAR 1896-7.

EDITED BY

F. LL. GRIFFITH, M.A.

WITH MAPS.

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THE Egypt Exploration Fund, which has conducted archaeological research in Egypt continually since 1882, now proposes to establish a special department to be called the Graeco-Roman Branch, for the discovery and publication of remains of classical antiquity and early Christianity in Egypt.

While it is intended that further exploration shall proceed hand in hand with publication, the first work of the new department will be to publish the large and valuable collection of Greek papyri discovered this year by Messrs. Grenfell and Hunt at Behnesch (the site of the ancient Oxyrhynchus), of which the *L. gia* may be regarded as the first-fruits.

The Egypt Exploration Fund would propose to issue an annual volume, each to consist of about 300 quarto pages, with facsimile plates of the more important papyri, under the editorship of Messrs. Grenfell and Hunt.

A subscription of one guinea will entitle subscribers to the annual volume, and a donation of £25 will constitute life membership. Subscriptions may be sent either to the undersigned, or to the honorary treasurers of the Egypt Exploration Fund—for England, Mr. H. A. GRUEBER; and for America Mr. F. C. FOSTER.

JAS. S. COTTON
(Hon. Secretary).

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MAPS OF EGYPT.

I.—EGYPT EXPLORATION FUND.

A.—OXYRHYNCHUS AND ITS PAPYRI.

I HAD for some time felt that one of the most promising sites in Egypt for finding Greek manuscripts was the city of Oxyrhynchus, the modern Behneseh, situated on the edge of the western desert 120 miles south of Cairo. Being the capital of the Nome, it must have been the abode of many rich persons who could afford to possess a library of literary texts. Though the ruins of the old town were known to be fairly extensive, and it was probable that most of them were of the Graeco-Roman period, neither town nor cemetery appeared to have been plundered for antiquities in recent times. Above all, Oxyrhynchus seemed to be a site where fragments of Christian literature might be expected of an earlier date than the fourth century, to which our oldest manuscripts of the New Testament belong; for the place was renowned in the fourth and fifth centuries on account of the number of its churches and monasteries, and the rapid spread of Christianity about Oxyrhynchus, as soon as the new religion was officially recognized, implied that it had already taken a strong hold during the preceding centuries of persecution.

The wished-for opportunity for digging at Oxyrhynchus offered itself last autumn, when leave was obtained for Professor Flinders Petrie and myself to excavate anywhere in the strip of desert, ninety miles long, between the Faiyûm and Minyeh. Behneseh was chosen for our headquarters, and work was begun there early in December by Professor Petrie, who, after making a preliminary survey of the site, and digging for a week, found that both the town and tombs belonged to the Roman period. So when I arrived on December 20th, accompanied by my colleague Mr. A. S. Hunt, Professor Petrie at once handed over the excavations at Behneseh to us, and himself left to explore the edge of the desert within the limits of the concession, ultimately settling down at the early Egyptian cemetery of Deshâsheh, forty miles to the north, with what success is related by himself elsewhere.

The ruins of Oxyrhynchus are eight miles west from Beni-Mazar, a

railway-station on the Nile, and are just inside the desert, separated on the east from the Bahr Yusuf by a narrow strip of cultivation. At a point some fifteen miles to the north the Libyan hills recede far back into the desert, and, not returning until far above Behneseh, form a bay like the entrance to the Hammâmât Valley at Koptos, so that to the west of Oxyrhynchus there is a broad flat plain stretching for six miles up to a series of low basalt hills, through which runs the road to the small oasis of Bahrîyeh.

The area of the ancient town is $1\frac{1}{4}$ miles long, and in most parts $\frac{1}{2}$ mile broad, its modern representative, Behneseh, still occupying a small fraction of it on the east side. Though now consisting only of a few squalid huts and four picturesque but dilapidated mosques, it was an important place until mediaeval times, and all the debris near the village, amounting to nearly half the whole site, is strewn with Arabic pottery. Its decline is doubtless due to its unprotected situation on the desert side of the Bahr Yusuf, which renders it exposed to frequent nocturnal raids by the Bedawîn, who have settled in large numbers along this part of the desert edge. One of these raids took place while we were there, and an unsuccessful attempt was made to get into our hut. Though an application addressed to Cairo resulted in measures being promptly taken to prevent our being troubled again, it is hardly surprising that the Behneseh *fellahîn* are gradually migrating to the rising village of Sandafeh on the opposite bank of the Bahr Yusuf.

Behneseh has, however, still a claim to distinction in its Arabic cemetery, the largest in the district, and a place of peculiar sanctity, owing to the number of *shêkhs* buried there, including a local saint of much repute, Dakrûri, whose tomb is a conspicuous object $1\frac{1}{2}$ miles off in the desert plain to the west. Numbers of these domed tombs are scattered about, chiefly on eminences, in the central part of the site, many of them containing ancient columns taken from the town; and most of the Arabic mounds immediately to the west and south-west of the village have been used for purposes of burial.

My first impressions on examining the site were not very favourable. As has been said, about half of it was Arabic; and, with regard to the other half, a thousand years' use as a quarry for limestone and bricks had clearly reduced the buildings and houses to utter ruin. In many parts of the site which had not been used as a depository for rubbish, especially to the north-west, lines of limestone chips or banks of sand marked the positions of buildings of which the walls had been dug out;

but of the walls themselves scarcely anything was left, except part of the town wall enclosing the north-west of the site, the buildings having been cleared away down to their foundations, or to within a few courses of them. It was obvious from the outset that the remains of the Roman city were not only much worse preserved than those of the Faiyûm towns which we had dug the year before, and in which most of the houses still had their walls partly standing, but that, if papyri were to be found, they must be looked for not in the shallow remains of houses, but in the rubbish mounds. These, of course, might cover buildings, but it was more probable that they would not; and there is a great difference between digging houses which after being deserted had simply fallen in and become covered with sand, and digging rubbish mounds. In the former there is always the chance of finding valuable things which have been left behind or concealed by the last occupants, such as a hoard of coins or a collection of papyrus rolls buried in a pot; while in rubbish mounds, since the objects found must have been thrown away deliberately, they were much less likely to be valuable, and were quite certain to be in much worse condition. The result of our excavations showed that I had been so far right in that the rubbish mounds were nothing but rubbish mounds; and the miscellaneous small *anticas* which we found are of little interest, while the number of papyri which are sufficiently well preserved to be of use was but trifling compared to the mass which is hopelessly fragmentary or defaced. Fortunately, however, the total find of papyri was so enormous that even the small residue of valuable ones forms a collection not only larger than any one site has hitherto produced, but probably equal to any existing collection of Greek papyri.

But before describing our excavations in the town I proceed to give some account of the cemetery, to which we devoted three weeks' work. We wished in the first place to continue the search for the ancient Egyptian cemetery of Oxyrhynchus which Professor Petrie had commenced, and secondly to explore the Graeco-Roman cemetery which he had found immediately to the west of the old town. Though the great majority of papyri have hitherto been recovered from town ruins, the finest literary Greek rolls have been found buried in their owners' tombs; and, further, in a cemetery of the Ptolemaic period there is always the chance of mummy-cases made of papyri, such as Professor Petrie found at Gurob; for the practice of using up old documents in this way was by no means confined to the Faiyûm, but was probably common all over Egypt, at any rate in the third century B.C.

Our hopes in this direction, however, were destined to be soon dashed. The Egyptians generally buried their dead in high ground near the edge of the desert, though often for greater security they went further back into the hills. But there were no hills nearer to Oxyrhynchus than the basalt range six miles off, which is much too hard to be suitable for rock tombs, and the intervening plain contains scarcely a rise; so that the Roman cemetery was necessarily placed in the low ground outside the town, with the result that the tombs were nearly all affected more or less by damp. Very many of them had, as usual, been plundered anciently, and most of the remainder were not earlier than the third century A.D. Some of these were mere narrow slits two or three feet deep, but the greater number ranged from six to ten feet in depth. The body was not buried inside a coffin, but was placed between two rows of squared limestone blocks, one or two courses high, and another row of blocks was placed on these as a lid. These limestone blocks seem in some cases to have been taken from other tombs than those in which they were found, sometimes from buildings in the town. One of them, turned face downwards as the lid, was inscribed . . .] *ιατρον βιωσας ικβ ευβοιμι*, and three other inscribed tombstones were found.

Occasionally there were two or three layers of limestone blocks forming the lid; sometimes there were layers at intervals in the filling of the tomb, the highest being just under the surface; and in a few instances the stones forming the lid were placed against each other at an angle. The bodies were as a rule not mummified nor ornamented in any way. Mummy tablets were not used; but in their stead the name and age of the deceased was frequently found scrawled on a piece of pottery, or sometimes on a complete amphora, which was thrown into the filling. In a few graves we found short limestone figures, from a half to a third life-size, carved in relief on a large block, and originally painted. These figures appear to have been representations of the deceased; but to judge from the battered condition of most of them, and from the position in which they were found—half way down the filling or turned face downwards as one of the stones covering the body—they seemed in no case to belong to the tomb in which they were discovered. The same applies also to two much-damaged gryphons and a eriosphynx of limestone which were discovered in these graves. In one tomb we found a thin gold necklace, bracelet, and ring; and in another a small gold tongue-plate.

Among these third century and later tombs were a few apparently earlier ones which had not been plundered, all of them being plain

pit tombs eight to twelve feet deep with no chambers. In two of these the mummies had a head and breast piece of painted plaster, but this crumbled to pieces as soon as touched owing to the damp, which had also proved fatal to a few wreaths which were found, and to wooden coffins. One tomb contained the mummies of a woman and two children; and in place of the heart of all three there was a little mud charm wrapped up in a bit of papyrus containing second century accounts, but too much decayed to be worth anything. Another tomb, containing two mummies buried in plain limestone coffins, which had been opened previously, produced two bronze figures of Osiris, probably of the late Ptolemaic period.

Nor were we much more successful in our search for the ancient Egyptian cemetery of Oxyrhynchus. To the west and north of the Roman cemetery, which stretches for $\frac{3}{4}$ mile from the tomb of Dakrûri northwards parallel with the town, we were unable to find more ancient tombs; but a low ridge, running south for 200 yards between a group of *shêkhs*' tombs just outside the town ruins on the road to Dakrûri's tomb and the modern Coptic cemetery, contained a late Pharaonic cemetery. From these tombs a square shaft, or sometimes an irregular pit, eight to twelve feet deep, led to rude chambers hollowed out of the pebbly *gebel*, generally on the east and west sides, sometimes on the north and south. They had, of course, been plundered long ago, being so near the town. Fragments of painted coffins and mummies were frequent, and nearly all the tombs contained quantities of small glazed pottery beads of various colours, which Professor Petrie assigns to the period of the XXIIInd Dynasty. In one tomb a few eye amulets and some larger glass beads were found, and in another a quantity of small mud *ushabtis* which had been painted blue. The *gebel* being extremely soft in this part, much of the roof had as a rule fallen in, and excavating was sometimes not unattended with the danger of a collapse. The cemetery seems to have been re-used in Graeco-Roman times; for in one case among the stones built round the top of the shaft was a stele, probably of the Ptolemaic period, representing a man offering to Anubis, and between the plundered tombs were some untouched burials of the Roman period, which, like those in the northern cemetery, were affected by damp. The mummies fell to powder on being touched, and nothing of interest was found in them except another gold tongue-plate. After devoting three weeks to the cemetery we resolved to start upon the town.

The ancient rubbish mounds are low, nowhere rising to more than

thirty-five feet in height. Some of them are isolated, others connected by ridges into irregular groups. There were no particular indications of the site of the more important buildings, except a large space covered with limestone chips, near the road leading to the tomb of Dakrûri. The stone building which once stood there was probably a late Ptolemaic or early Roman temple, almost equal in size to that of Dendereh, and facing towards the west. The banked-up chips on the west side of it probably represent the entrance pylons, a deep depression in the middle the great court, and the mounds of chips at the east the naos and other chambers. In two or three places parts of the massive outer walls are left; but to clear the scanty remains of this temple would be a season's work, and a very unprofitable one, considering the extent to which the walls have been dug out.

As this was by far the largest building traceable, we started work upon the town on January 11th by setting some seventy men and boys to dig trenches through a low mound on the outside of the site, a little to the north of the supposed temple. The choice proved a very fortunate one, for papyrus scraps at once began to come to light in considerable quantities, varied by uncial fragments and occasional complete or nearly complete official and private documents. Later in the week Mr. Hunt, in sorting the papyri found on the second day, noticed on a crumpled piece of papyrus, written on both sides in uncial characters, the Greek word *KAPΦOC* ("mote"), which at once suggested to him the verse in the Gospels about the mote and the beam. A further examination showed that the passage in the papyrus really was the conclusion of the verse in question, but that the rest of the writing differed considerably from the Gospels, and was, in fact, a leaf out of a book containing a collection of Christ's sayings, some of which were new. The following day Mr. Hunt identified another uncial fragment as containing most of the first chapter of St. Matthew's Gospel. The evidence both of the handwriting and of the dated papyri with which they were found makes it certain that neither the "Logia" nor the St. Matthew fragment were written later than the third century A.D.; and they are therefore a century older than the oldest manuscripts of the New Testament. It is not improbable that they were the remains of a library belonging to some Christian who perished in the persecution during Diocletian's reign, and whose books were then thrown away. By a happy freak of fortune we had thus within a week of excavating in the town lit upon two examples of the kind of papyri which we most desired to find.

Since this rubbish mound had proved so fruitful I proceeded to

increase the number of workmen gradually up to 110, and, as we moved northwards over other parts of the site, the flow of papyri soon became a torrent which it was difficult to cope with. Each lot found by a pair, man and boy, had to be kept separate; for the knowledge that papyri are found together is frequently of the greatest importance for determining their date, and since it is inevitable that so fragile a material should sometimes be broken in the process of extricating it from the closely-packed soil, it is imperative to keep together, as far as possible, fragments of the same document. We engaged two men to make tin boxes for storing the papyri, but for the next ten weeks they could hardly keep pace with us.

As I had anticipated, the remains of houses in the low ground between and outside the rubbish mounds were too shallow to be worth digging, and the rubbish mounds proved to cover very few traces of walls, much less any complete building. The papyri were, as a rule, not very far from the surface; in one patch of ground, indeed, merely turning up the soil with one's boot would frequently disclose a layer of papyri, and it was seldom that we found even tolerably well-preserved documents at a greater depth than ten feet. The explanation is that the damp soaking up from below, owing to the rise of the Nile bed, has proved fatal to what papyri there may have been in the lower levels. It was not uncommon to find at two or three feet from the surface in the lower parts of mounds rolls which had been hopelessly spoiled by damp.

The mounds divided themselves roughly into three classes: those on the outside of the site producing first to early fourth century papyri, those near the village being of the mediaeval Arabic period, while the intermediate ones chiefly produced papyri of the Byzantine period, varied occasionally by earlier ones or by Arabic papyri of the eighth and ninth centuries. The old town, founded probably on the river-bank where the modern village stands, thus reached its widest extent in the Roman period, and has been contracting ever since. As a rule, the papyri found in one mound tended to be within a century or two of each other; and where a mound had several layers of papyri at different depths, the difference of date between the highest and the lowest was generally not very marked, though two of the highest mounds had a layer of Byzantine papyri on the top and another of second to third century lower down. Some cases where a mound was of a composite character, i.e. where it really contained two or three smaller mounds heaped up at different periods and then all covered over by later rubbish, produced

rather curious anomalies. One of these composite mounds had in one part of it early first-century A.D. papyri quite close to the surface; a few yards distant, but in the same mound, papyri five or six centuries later were found at a much greater depth.

The papyri tended to run in layers rather than to be scattered through several feet of rubbish, and as a rule were associated with the particular kind of rubbish composed largely of pieces of straw and twigs which the natives call *afsh*. It was not infrequent to find large quantities of papyri together, especially in three mounds, where the mass was so great that these finds most probably represent part of the local archives thrown away at different periods. It was the custom in Egypt to store up carefully in the government record offices at each town official documents of every kind dealing with the administration and taxation of the country; and to these archives even private individuals used to send letters, contracts, &c., which they wished to keep. After a time, when the records were no longer wanted, a clearance became necessary, and many of the old papyrus rolls were put in baskets or on wicker trays and thrown away as rubbish. In the first of these "archive" mounds, of which the papyri belonged to the end of the first and beginning of the second century, we sometimes found not only the contents of a basket all together, but baskets themselves full of papyri. Unfortunately, it was the practice to tear most of the rolls to pieces first, and of the rest many had naturally been broken or crushed in being thrown away, or had been subsequently spoiled by damp, so that the amount discovered which is likely to be of use, though large in itself, bears but a small proportion to what the whole amount might have been. In the second find of archives the papyri belonged to the latter part of the third or early part of the fourth century, and several of them are large official documents which are likely to be of more than usual interest. The third and by far the greatest find, that of the Byzantine archives, took place on March 18th and 19th, and was, I suppose, a "record" in point of quantity. On the first of these two days we came upon a mound which had a thick layer consisting almost entirely of papyrus rolls. There was room for six pairs of men and boys to be working simultaneously at this storehouse, and the difficulty was to find enough baskets in all Behneseh to contain the papyri. At the end of the day's work no less than thirty-six good-sized baskets were brought in from this place, several of them stuffed with fine rolls three to ten feet long, including some of the largest Greek rolls I have ever seen. As the baskets were required for the next day's work, Mr. Hunt and I started

at 9 p.m. after dinner to stow away the papyri in some empty packing-cases which we fortunately had at hand. The task was only finished at three in the morning, and on the following night we had a repetition of it, for twenty-five more baskets were filled before the place was exhausted.

This was our last great find of papyri. We had by this time tried all the mounds of the Roman and Byzantine periods, and dug the most fruitful part of them. The low ground, with the exception of a patch to the west of the large stone building, did not yield papyri, and some of the rubbish mounds consisted entirely of ashes, while others, especially the southern mounds, did not contain the right sort of earth for finding papyri. We continued the excavations, however, for nearly a month longer, being engaged in finishing less productive ground which we had temporarily passed over, and investigating the Arabic mounds. Our search for Arabic papyri opened auspiciously with a large find of rolls in the first hour, but afterwards complete Arabic papyri became very rare, though Arabic paper was plentiful. Much of the Arabic ground could not be dug owing to the number of burials in it.

The miscellaneous *anticas* other than papyri which we found were not remarkable, nor are rubbish mounds the places for discovering complete objects of any size or great value. Broken ostraca, chiefly Byzantine, were frequent, complete ones (second century to Arabic) rare, except for a find of 150 together, which are nearly all very clearly written and well preserved. Of this find all but two or three are orders for payment of wine to various persons connected with horses and racing, addressed by a certain Cyriacus or Cyracus about the time of Diocletian. I give a copy of one as a specimen.

Κυρακὸς Θε-	“Cyracus to Theon greeting.
-ωνι χα(ίρειν). δὸς Ἀμμου-	Give Ammon the
-νι ἱπποκόμῳ ἡμε-	groom one jar (1 jar) of wine for
-ρῶν ἐ οἶνον κεραμι-	five days from
-ον ἔν, κερ/ α, Φαρ-	Pharmouthi 1st to
-μοῦθι α ἕως ε.	the 6th. Signed
Κυρακὸς σεσ(ημεῖωμαι).	Cyracus.”

The coins, most of which require much cleaning before they can be made out, are being examined by Mr. J. G. Milne, who reports provisionally that there are about 40 early empire bronze, about 100 later empire billon, and 300 fourth century bronze and 100 Byzantine bronze, besides many pieces which are worn smooth.

More interesting than the coins are a large number of lead tokens of local manufacture, stamped with various designs. The object of these tokens, similar examples of which exist in the British Museum, is uncertain. It has been conjectured that they were used as theatre tickets.

Many inscribed amphorae and clay jar-stoppers were found, most of them Byzantine, and a few wooden tablets and a charm written on lead. A few small glass bottles, wrapped up in cloth and sealed, had escaped being broken, as had some terra-cotta figures and glazed amulets. Judging by the number of dice found, the Oxyrhynchites seem to have been inveterate gamblers. Bronze, ivory, and bone pins, and other toilet instruments, such as mirrors, were common, as well as bronze and iron knives, chisels and other tools, and of course beads, pens, and lamps, and wooden objects of various kinds.

At the end of March we were joined by Mr. H. V. Geere, who had been assisting Professor Petrie, and Mr. J. E. Quibell paid us a visit on his way to Cairo, after finishing his work at El Kab. Both these gentlemen gave us much assistance in making boxes for the *anticas*, and completing the survey of the site. We concluded the excavations on April 15th, and despatched the packing-cases, of which the papyri filled twenty-five, to Cairo. One hundred and fifty of the largest and best preserved rolls, and some specimens of the miscellaneous *anticas*, were retained for the Gizeh Museum. The rest of the collection reached England at the beginning of June. As our first task was to publish the "Logia" fragment, we have not yet had time to unroll, much less to examine in detail, more than about an eighth part of the whole. We can therefore only give a quite general account of it, based for the most part on my impressions at the time of discovery, and on Mr. Hunt's rough examination of the papyri as he packed them away in the tin boxes.

The papyri range in date from the Roman conquest of Egypt to the tenth century, when papyrus gave way as a writing material to paper. We made great efforts to find Ptolemaic papyri, especially in the mounds where first century A.D. documents were found, but without success. The records of Ptolemaic Oxyrhynchus seem to have disappeared as completely as the Ptolemaic remains of Hermopolis, Arsinoe, and the other Faiyûm towns, which have produced so many papyri of the Roman and Byzantine periods. In fact, nearly all Ptolemaic papyri which have not been found in tombs have come from Memphis, Thebes, or Crocodilopolis of the Thebaid (near Gebelên), sites which, after the Ptolemies, either were not inhabited or dwindled into unimportance. In the case of the other sites, which reached their greatest extent and summit

of prosperity during the Roman period, the houses and rubbish mounds of the Ptolemaic period seem to have been either swept away altogether, or to be below the level at which the soil is dry enough for papyrus to be preserved.

Dismissing some hundred thousands of practically useless fragments, and confining ourselves only to those papyri which are likely to be of real value, our estimate is as follows. By far the greatest part of the Oxyrhynchus collection is written in *Greek*. There are about 300 literary pieces, either classical or theological, ranging from ten lines to as many columns in length, mostly belonging to the first three centuries A.D., but including some fragments of vellum manuscripts of the Byzantine period. Out of the 300 pieces about half are pretty certainly Homeric. The remainder covers almost the whole field of Greek literature, including fragments of epic, lyric, elegiac, tragic and comic poets, orators, historians, writers of romances, philosophers, and parts of treatises on metre, geometry, medicine, grammar, &c., together with fragments of early Christian writings of various kinds. The non-literary documents number about 2000, and are spread fairly evenly over the first seven centuries A.D. They present an immense variety of contents. Proclamations, wills, leases, contracts, official and private correspondence, petitions, loans, public and private accounts, prayers, horoscopes, magical formulae, receipts, orders for payment, taxing and census lists and returns, accounts of judicial proceedings: in short, specimens of almost everything that was committed to writing with regard to civil and military administration, trade, taxation, and private affairs, from an imperial edict to the private memoranda of a *fellah*, are found in the collection.

There is a sprinkling of *Latin* papyri, perhaps about thirty, some of which are literary; and there are some pieces of vellum manuscripts. We have identified a fragment of the first book of Virgil's *Æneid*.

Of *Hieratic* and *Demotic* we noticed hardly anything; not more than two or three papyri are likely to be of use.

The proportion of *Coptic* papyri is, considering the large quantity of Byzantine documents found, remarkably small. In the great find of the Byzantine archives we did not notice a single Coptic roll, and the mounds in which the Arabic papyri were found produced as much Greek as Coptic, while the later Arabic mounds produced almost exclusively Arabic paper. Probably not more than forty or fifty documents are likely to be of value, together with some fragments of theological manuscripts on papyrus and vellum. It seems clear that Coptic was not much

written at Oxyrhynchus. Those Coptic papyri which we have are mostly rather early, i.e. fifth or sixth century.

There are about 100 fairly well preserved *Arabic* papyrus rolls, presumably seventh to tenth century, and about three times that amount of mediaeval Arabic paper.

Subject to adequate financial support being given to the new Graeco-Roman Branch of the Egypt Exploration Fund, our scheme for editing the papyri, including those left at Cairo, the publication of which is reserved for us, is as follows. We propose to publish in full only the more interesting papyri, giving a detailed description of the others. We hope to issue yearly a volume of not less than 300 pages quarto, with facsimiles. The first volume, which will be probably issued next summer, will be of a miscellaneous character, illustrating the variety of the collection. After that the papyri will be edited, as far as possible, chronologically, beginning with the first century, to which some of the finest rolls belong. Each volume will contain about twenty literary pieces, other than Homer. Among those which will be included in the first volume are the third century St. Matthew fragment already mentioned, a leaf from an early vellum manuscript containing the Acts of Paul and Thecla, portions of a poem in Sapphic metre, probably by Sappho herself, fragments of Sophocles' *Oedipus Tyrannus*, Isocrates' *περὶ ἀντιδόσεως*, Plato's *Republic*, Xenophon's *Hellenica*, Demosthenes' *προοίμια δημηγορικὰ*, part of a treatise on metre (perhaps by Aristoxenus, the chief early authority on this subject), a considerable portion of a chronological work giving the dates of the principal events from 356 to 316 B.C., a fragment containing about fifty lines of a lost comedy, a lengthy proclamation by Flavius Titianus, praefect of Egypt in the time of Hadrian, a report of an interview between the Emperor Marcus Aurelius and a magistrate of Alexandria, and a roll giving a list of the quarters and streets of Oxyrhynchus, and of the guards attached to them, in the fourth century A.D.

May I conclude by expressing a hope that the success which has attended the first efforts of the Fund in this comparatively unworked field, may meet with recognition sufficient to secure the speedy publication of the papyri obtained, and also to prosecute further researches?

BERNARD P. GREENFELL.

B.—A THUCYDIDES PAPYRUS FROM OXYRHYNCHUS.

THE papyrus containing the following fragment of the fourth book of Thucydides (chs. 36-41) is one of those found at Oxyrhynchus last winter. As it affords by far the oldest evidence for the text that we possess, its value for critical purposes is obvious. It therefore seemed desirable to produce it at the earliest opportunity, instead of including it, as had been intended, in the first volume of the Oxyrhynchus Papyri, which will be published next year. It will also thus become available for the use of Dr. Karl Hude, whose edition of Thucydides, based on a re-collation of the MSS., will shortly make its appearance.

The five chapters in question comprise the well-known passage describing the final scene on the island of Sphaeteria, when a Spartan garrison—to the amazement of the Greek world—surrendered to a landing party of Athenians, under the command of Cleon the demagogue.

The fragment, which measures $10 \times 7\frac{7}{8}$ ins., contains the greater part of three columns, consisting of from fifty to fifty-two lines each. The hand is a small, rather irregular uncial, of a decidedly early type; it may, I think, be probably assigned to the first century A.D. Other marks of age, apart from the formation of the hand-writing, are the decided slope of the columns to the right, the regular use of the iota adscript, and the absence of accents, breathings, and marks of elision. A character like an angular bracket (>) is occasionally used as a supplement at the end of a short line (e.g. I. 1, 26; II. 38); and the *paragraphus* is frequently employed to mark off the sentences, which are also commonly divided from each other by blank spaces left between them. Otherwise lection signs are rare. An accent and a breathing occur once in conjunction (I. 2); there is a single instance of the diaeresis over an initial *v* (III. 20); and the high point has in two cases been used at the end of a line to denote a pause. Very possibly these are all subsequent additions, as may also be the marks, presumably possessing some critical significance, which are of frequent occurrence in the margin.

The text is rendered peculiarly interesting by the presence of a considerable number of double readings. Of these the majority are certainly by the original scribe, and may be explained either as traditional *variae lectiones*, or—though perhaps less probably—as the result of the use of more than one manuscript by the copyist, who was careful in cases of

disagreement to record alternatives. The other variants, which may be regarded rather as corrections, seem to be due to a second (probably rather later) hand, which however is in type very similar to the first and with difficulty distinguishable from it. To this second hand I should attribute the additions in I. 10, III. 3, and the insertion, where it has occurred, of final ν . Possibly II. 22, 43, and III. 2 should be included in the same class, but this cannot be done with any approach to certainty.

So much for the technical preliminaries. We may now pass on to a brief consideration of the importance for textual criticism of the recovery of this fragment. In the first place, it contains a few original readings which may be accepted as distinct improvements upon those of previously known manuscripts: e.g. the omission of $\sigma\tau\iota$ at the beginning of ch. 37, whereby the anacoluthon is removed, and the insertion of $\tau\iota\varsigma$ after $\sigma\hat{\iota}\tau\omicron\varsigma$ in ch. 39. There are, further, some interesting variations of spelling which are no doubt more consistent with classical Attic orthography than are our mediæval versions. But it will be observed that all these peculiar variants are comparatively slight in character: there is no case of a really startling difference between the papyrus and the text to which we are accustomed. And this fact leads directly to a second reason for attaching especial value to this discovery. It has been maintained by some critics, and with no little plausibility, that Thucydides has suffered in a peculiar degree at the hands of scribes and annotators. Our MSS. have been characterized as utterly bad, presenting a text which has reached the last stage of corruption. We now possess for the first time sufficient proof that the text of the historian in the first century A.D. was in essential respects identical with what has been handed down to us by the MSS. of the middle ages. It cannot be contended that this fragment is too small to be really conclusive, for it fortunately comprises a number of passages where interpolation had been suspected. If, therefore, the supposed vitiation took place at all, it must have been confined to a much shorter period than could be postulated hitherto. And is it not somewhat remarkable that the alleged process of accretion and corruption, after proceeding to such lengths during the first three centuries of transmission, should have suddenly stopped short, or nearly short, in the fourth?

This evidence for the text of Thucydides is quite in accordance with our evidence for those of other classical Greek writers. As the number of early papyri on which these are represented increases, the clearer does it become in how small a degree the tradition has suffered since the

commencement of our era. How far changes may have been introduced before that time is another question. To all appearances the Homeric texts read in Egypt in the third century B.C. were very different from our vulgate; and the *Phaedo* and *Laches* fragments belonging to the same period proved for the text of Plato the existence of a tradition varying to a certain extent from that which has descended to us. In a text of the third Epistle of Demosthenes attributed to the second century B.C., the variations, though considerable, are much less marked. But of these Homer, of course, stands rather apart; and as for Plato, the critics have been unable to agree whether or no the readings of the papyri are to be preferred to those of the Codex Bodleianus. The Demosthenes fragment may be a safer guide to the average degree of deterioration during the earliest period of transmission. But naturally the works of different authors have been subject to different conditions. The evidence upon this question is as yet insufficient; we can but hope for fresh discoveries to supplement it.

The text of the papyrus is reproduced as it stands in the original, except for the division of words. The accompanying collation is based upon Bekker's Berlin edition of 1821, from which the supplements (inclosed in square brackets) have also been made.

TEXT.

COL. I.

	[δο]υς της ιησου προσβαι >>
	[ν]ων και η̃ι οι λακεδαιμο
	[νι]οι χωριου 'τι' ισχυι πιστευ
	[σα]ντες ουκ εφυλα ^{σσ} τ'ον χαλε
5	[π]ως τε και μο ^γ λ'ις περιελθων
	[ε]λαθε και επι του μετεωρου
	[ε]ξαπινης αναφανε[ι]ς κατα
	ιωτου αυτων το[υς] μεν τωι α
	δοκητω[ι] εξεπληξε τους δε
10	[α] προσεδεχοντο ιδοντες πολ ^α

COL. I.

1. προσβαινων: so vulg.; προβαίνων, Bekk. with Bdg.
3. There seems to be no variation in the MSS. which would explain the deleted τι.
4. εφυλαττον: for a similar alteration of ττ to σσ cf. l. 38; Bekk. reads εφύλασσαν.
5. μολεις: v.l. μογεις; μόλις, Bekk., with the MSS.
10. ιδοντες was of course a slip; the correction seems to be by the second hand.

COL. I.

- [λ]ωι μαλλον ε[π]ερ[ρ]ωσε και
 [οι] λακεδαιμ[ονιοι] βαλλομε
 [ν]οι τε αμφοτ[ερ]ωθε[ν] η[δ]η
 [κ]αι γιγνομεν[οι] εν τωι αυτωι
 15 [ξ]υμπτωματι ως μεικρον
 [μ]εγαλω[ι] εικασαι τω[ι] εν [θε]ρ
 [μ]οπυλαι[ς] ε[κει]νοι τε γαρ
 [τ]ηι ατραπωι π[ερ]ιελθοντων
 [τ]ων περσ[ω]ν διεφθαρσα[ν] ου
 20 [τοι] τε αμφ[ι]βο[λοι] ηδ[η] ον[τε]ς
 [ου]κετι αν[τει]χο[ν] [α]λ[λ]α π[ο]λ
 [λοι]ς τε ολι[γ]οι [μα]χ[ο]μεν[οι]
 [κ]α[ι] ασ[θεν]ειαι σωμα
 [τω]ν δια τη[ν] σιτ[ο]δειαν υ
 25 [πε]χωρουν [και οι α]θηναιοι [ε]
 [κρ]^βατουν ηδ[η] τω^αν εφοδων >
 [γ]νους δε ο [κλε]ω[ν] και ο δημο
 [σθ]ενης ει κ[αι ο]ποσονουν μαλ
 [λο]ν^α ενδωσ[ο]υσ[ι] διαφθαρσο
 30 [μ]εινους αυτους υπο της σφε
 [τε]ρας στρατ[ι]ας επαυσαν την
 [μ]αχην και τους αυτων απειρ
 [ξ]αν βουλομενοι αγαγειν

Col. I.

15. μεικρον: cf. for the spelling οπλείται in II. 42; μικρόν, Bekk.
 16. μεγαλω εικασαι or μεγαλωι ικασαι are equally possible readings. Only very slight traces remain of the two letters transcribed as ει in εικασαι, and with this reading there is barely room in the lacuna for the iota adscript of μεγαλωι. There is, however, no other instance in the fragment of its omission.
 23. ασθενειαι: the supplement hardly fills the lacuna, in which there would be room for two or three more letters. But the scribe is not sufficiently regular to make it likely that there was any variation from the MSS. reading.
 25. κρατουν ηδη: the letters β and α, which have been added above these two words, indicate that their order could be reversed. ηδη is omitted in d and i. A letter (? α) has been crossed out after αθηναιοι.
 28. It is remarkable that the superfluous ετι before ει, which is found in the MSS. and read by Bekk., is omitted in the papyrus, which thus bears out the view of H. Stephanus (*Append. ad Script. de Dialect.*, p. 77), and others.
 29. ενδωσουσι: on the analogy of l. 26 there should here be an overwritten β to correspond with the α above ενδωσουσι. Probably it has been lost in the lacuna at the beginning of the line, in which case the meaning was that μαλλον and ενδωσουσι might change places.

COL. I.

[αυ]τους [α]θηναιοις ζωντας
 [ε]ι πως [τ]ου κηρυγματος ακου
 35 σαντες [ε]πικλασθειεν τη
 γνωμη τα οπλα παραδου
 ναι και η^{σσ}ττ'ηθειεν του παρ
 [ου]τος δειν[ο]υ εκηρυξαν τε
 40 [ει βο]υλονται τα οπλα παραδου
 ναι κα[ι] σφας αυτους αθηναι
 οis ωστε βουλευσαι οτι αν εκει
 νοis δοκηι οι δε ακουσαντες
 [πα]ρηκαν τας ασπιδας οι πλει
 45 [στοι] και τας χειρας ανεσεισαν
 [δηλου]ντ[ε]ς προσιεσθαι τα κε
 [κηρυγμ]ενα μετα δε
 [ταυτα γεν]ομενης της αν^οα
 [κωχης ξυ]νη[λ]θο[ν] ε[ς] λο
 50 [γους ο τε κλεων και ο δη]μο
 [σθενης
 [προ]

COL II.

τερ^οω^ν αρχοντων του μεν
 πρωτου τ[ε]θν[η]κοτος επιταδου
 1. του δε μετ αυτον ιππαγρετ[ο]υ
 εφ^{ευ}ηρημενου εν τοis νεκροis ε
 5 1. τι ζωντος κειμενου ως τε
 θν^εη^{ηι}ωτος αυτος τριτος εφ^{ει}ει

Col. I.

33. ητηθειεν: the dot after the second τ has been effaced. For the alternative spelling cf. l. 4.

40. βουλονται: βούλονται, MSS., Bekk.

48. ανακωχης: so Bekk. with the MSS.; the second spelling ανοκωχης is correct.

Col. II.

1. προτερων: so MSS., Bekk. προτερων was an easy mistake.

4. εφηρημενου: so the MSS. Of the overwritten letters the υ is uncertain; possibly ει should be read (cf. l. 6); or possibly an original ε has been converted (by the second hand?) into ευ.

6. τεθνεωτος: the original spelling τεθνηωτος was perhaps due to a reminiscence of τεθνηκοτος in l. 2. εφηρημενος: so Bekk. with the MSS.; εφειρημενος was the commoner spelling in the third and second centuries B.C.

Col. II.

ρημενος αρχειν κατα νο^μ
 μον ει τι εκεινοι πασχοιεν
 ε^νλεξε^ν δε ο στυφων και οι με
 10 ·/. τ αυτου οτι βουλονται διακη
 ρευκευ[σ]ασθαι προς τους εν τη
 ηπειρωι λακεδαιμονιους
 οτι χρη σφας ποιειν και ε
 κεινων μεν ουδενα αφεν
 15 των αυτων δε των αθη
 ναιων καλουντων εκ της
 ηπειρο[υ] κηρυκας και γειο
 μειω[υ] επερωτησεων η^ν δις
 20 η τρις [ο τ]ελευταιος διαπλευ
 σας αυ[τοι]ς απο των εκ της η
 πειρο[υ] λ[α]κεδαιμο^ννιων α
 νηρ απ[η]γγειλε^{λ ν} οτι λακεδαι
 μονιοι^ν κελενουσι υμας αυτους
 25 ·/. περι υμων αυτων βουλευε
 σθαι μηδεν αισχρον ποιουν
 τας οι δε καθ εαυτους βου
 λευσαμενοι τα οπλα παρεδο
 σαν και σ[φ]ας αυτους και ταυ^{και}
 την μεν την επιουσαν νυ

Col. II.

7. νομιμον : v.l. νομον, which is read by the MSS. and Bekk.
 9. ελεξεν : ελεγε, MSS., Bekk. For the original omission and subsequent insertion of ν εφελευστικόν cf. II. 22, 23, III. 14, 16. It has not been added before a vowel in the case of εἵκοσι, III. 5, 21.
 12. ηπειρωι : a dot over the ε may mean that the letter was intended to be deleted ; but it is more probably accidental, since it is not repeated in l. 17 or l. 21.
 18. The reading of the deleted letter transcribed as η is rather doubtful. There is no support for it in the MSS. The second of the two points is effaced.
 22. For the overwritten ν of απηγγειλεν cf. κελενουσιν in the following line, and l. 9, note. Bekk. reads ἀπήγγειλεν (and κελεύουσιν) with the MSS., which give no support to the variant απηγγελλε(ν)—οἱ Λακεδαιμόνιοι, MSS., Bekk.
 29. The original omission of την ημεραν και (MSS., Bekk.) after ταυτην was apparently due to the repetition of την. The mistake has been partially rectified by the insertion of και, though with this reading ταύτην must refer to νύκτα. It is noticeable that the following words καὶ τὴν ἐπιούσαν νύκτα are omitted in K.

COL. III.

- 5 εβδομηκοντα ημεραι και δυο^ο
τουτων περι εικοσι ημερας εν
αις οι πρεσβεις περι των σπον
δων απηι^εσαν εσιτοδοτουν
- 10 το ^ετας δ^ε αλλας τοις εσπλε
ουσι λαθραι διετρεφοντο και
ην σιτος τις εν τηι νησωι
και αλλα βρωματα ενκατε^{λη}λει^ο
φθη ^ο γαρ αρχων επιτα
δης ενδεεστερωσ εκαστωι
- 15 ^νπαρειχε η προς την εξου
σιαν ^{οι} μεν δη αθηναιοι
και ^{οι} πελοποννησιοι ανε
χωρησαν τωι στρατωι εκ της
πυλου εκατεροι επ οικου και
του κλεωνος καιπερ μανιω
- 20 [δ]ης ουσα η υποσχεσις απε
βη εντος γαρ εικοσι ημερων
ηγαγε τους ανδρας ωσπερ
υπεστη ^{παρα} γνωμην
τε δη μαλιστα των κατα
- 25 τον πολεμον τουτο τοις ελ

Col. III.

νησωι. The missing words were subsequently written by the second hand in the margin at the top of the column, and indicated by the curved mark to the left of the line and by the word *ανω* placed over the point where the omission occurred.

5. *εικοσι*: *εἴκοσιν*, Bekk. with MSS.; cf. l. 21.
6. The *ο* of *οι* was converted from another letter, perhaps *α*.
7. *απηιεσαν* is the reading of the MSS. and Bekk.; the variant *απηισαν* is a preferable spelling.
8. *δε*: the addition of *ε* brings the papyrus into agreement with the MSS. and Bekk.
9. *λαθραι*: *λάθρα*, MSS., Bekk.
10. *σιτος τις εν*: *σίτος ἐν*: MSS., Bekk. The loss of *τις* after *-τος* would be easy.
11. *ενκατεληφθη*: the v.l. here agrees with the reading of FHINbde, which is followed by Bekk.; *ἐγκατελείφθη* vulg.
13. *επιταδης*: *Ἐπιτάδας*, Bekk. with MSS.
14. For the added final *ν* cf. II. 9, note.
16. *οι* is read by Bekk. with the MSS.
21. *εικοσι*: *εἴκοσιν*, MSS., Bekk.; cf. l. 5.

COL. III.

27 [λησι]^ν εγενετ [ο] τους γαρ λακε
[δαιμονιους ουτε λι]μωι ου[τ

Ten lines lost.

38 [ει οι τεθνεω]
τε[ς] αυτων [καλοι καγαθοι
40 ·/. [ησ]αν απε[κρινατο αυτωι
πολλου αν [αξιον ειναι τον
ατρακτον λε[γων τον οιστον
ει τους αγαθου[ς διεγιγνωσκει
δηλωσιν [ποιουμενος οτι ο
45 εν[τ]υγ[χανων τοις τε λιθοις
και τ[ο]ξευμασι διεφθειρετο
κο[μισθεντων δε των αν
δρ[ων οι αθηναιοι εβουλευσαν
49 δε[σμοις

ARTHUR S. HUNT.

COL. III.

26. ελλησιν : ν has been added above the line as in l. 14, etc.

38. τεθνεω]τες : the papyrus may of course have read τεθηνηκοτες with Q.

39. There would be room in the lacuna for καλοι και αγαθοι, the reading of FHQf.

40. ησαν : the traces of the letter before ν suit α better than ε, and so ησαν is preferable to ειεν. The papyrus stands alone in (apparently) reading the verb.

49. The column contained one more line after this one.

C.—EXCAVATIONS AT DESHÂSHEH.

AFTER beginning the work at Behnesch, and finding that no earlier remains than Roman papyri were accessible there, I left that site entirely to Messrs. Grenfell and Hunt, as their special object was papyri. After searching about ninety miles of desert from Minieh to the Faiyûm, and recording all the sites of town and cemeteries—the real work of an Exploration Society—I then settled at the cemetery of Deshâsheh, of the Vth Dynasty, a short way south of Alnâs. Here I opened about 150 tombs, and recorded all the contents.

The principal results obtained were the statues of the prince Nenkheftka and his son Nenkheftek, found in the *scrdab* of his tomb. The two finest were kept at the Cairo Museum, but the large one brought to

England is the best piece of Egyptian sculpture yet secured. The figures were: two standing, $\frac{3}{4}$ life size; one seated, the same scale; a seated figure, $\frac{1}{2}$ life size; a group of man and wife, $\frac{1}{3}$ size; a pair of man and wife, $\frac{1}{4}$ size; and pieces of several others.

Many coffins of the same age were obtained, the most valuable inscribed one being kept at Cairo. In one of these was the only set of amulets of the Old Kingdom yet known. Another, of a priestess Mera, contained a painted and inscribed head-rest; and a board painted with figures of servants and boats lay by its side. Solid block coffins, hollowed out, were also found. A mat and vase of the *hotep* offering was found lying in place, before a false door where offerings were made. Beads and pendants, such as are shown on the statues of the Old Kingdom, were found in one tomb. A scribe's palette of the same age shows that such were made in two layers then. The baskets, cords, mallets, and chisels, left behind by the gravediggers of the Vth Dynasty, were also recovered.

The most important conclusion, historically, is that nearly half of the people at that time were in the habit of cutting the bodies of the dead more or less to pieces; in some cases sundering every bone from its fellow, and wrapping each in cloth before rearranging them. No such practice was suspected before among the Egyptians, and it points to a cannibal ancestry. The details were discussed in the *Contemporary Review* for June.

A large part of the work done at Deshâsheh was in the copying full size of two rock-cut tombs there. These belonged to princes of the nome; one named Anta, the other Shedu. That of Anta contains a fine battle and siege scene of the Egyptians and the Sati; the most dramatic, and by far the earliest, battle scene known. The other subjects in these tombs have many new points of interest. Altogether 150 feet length of drawings, 5 feet high, was done, brought to England and prepared, and lithographed before the Exhibition was held.

An Exhibition was held at University College during July, of all the results from Deshâsheh, of a selection of Messrs. Grenfell and Hunt's papyri from Behnesch, of Messrs. Carter and Sillem's drawings, and of Mr. Quibell's results for the Egyptian Research Account from El Kab.

Further details need not be given here, as the full account, with plates of the Deshâsheh work, is nearly ready for press.

W. M. FLINDERS PETRIE.

II.--PROGRESS OF EGYPTOLOGY.

A.—ARCHAEOLOGY, HIEROGLYPHIC STUDIES, ETC.

THE most prominent feature in the Egyptology of the present year is the welcome development that has taken place in the study of archaeology. Several important books have been principally or entirely devoted to the accurate description of antiquities or the discussion of questions of pure archaeology, while the works of philological writers have been more strongly influenced by the consideration of the concrete than before. It is time that it was so. As was well said by Mr. Hogarth at the last general meeting of the Egypt Exploration Fund, "Egypt is the repository of all archaeology;" and the excavator who, in the pursuit of his own particular tastes, makes a holocaust of all the interests of others will be classed by posterity with dealers and plunderers. It behoves us, therefore, who are on the threshold of the new era, not to fall behind our times, but to take to heart the words of Schweinfurth, printed in the last number of this Report.

Publications of texts copied from the monuments *in situ* are again few. This dearth does not arise from any exhaustion of the inscriptions, and perhaps we may hope to account for it by the inauguration of a better thought-out system of publication and greater care in the execution than has hitherto been in vogue.

On April 1st the foundation-stone of the new museum was laid on the Cairene bank of the Nile, just below the Kasr en Nil bridge. It will be remembered that the Egyptian collection is at present housed in a wood and stucco palace that belonged to the family of the late Khedive; its system of endless small apartments condemns it at once; and, whereas Mariette's museum at Bulaq was in danger of being swept away by a flood, and was once several feet deep in water, the Gizeh palace is in even greater danger from fire. In March, 1899, the new museum is to be out of the hands of the contractors and ready to receive the collection. It will stand on very low ground close to the river, but precautions are taken against any risk of injury by the inundation, and

monuments can be brought to the spot both by rail and water. There is to be nothing pseudo-Egyptian about the architecture. The building, by the way, is to include a *Salle de Vente*.

It is generally acknowledged that the present organization of the Department of Antiquities is totally inadequate to its task, and this feeling has found expression even in the newspapers. A country teeming with antiquities of unusual value swarms with dealers and plunderers; a museum, already overcharged and uncatalogued, is annually increased by immense additions; and the ridiculously small staff, instead of protecting the monuments, regulating the excavations, and bringing order into the chaos of the museum, is made to increase its own difficulties by starting new diggings all over Egypt. To set the management of the antiquities of Egypt upon a sound basis will be of more credit to the French and a greater gain to the scientific world than all the discoveries that have hitherto been made; for this would ensure that the immense harvest of knowledge still awaiting us in Egypt shall be gathered in safely and steadily instead of being dissipated and destroyed.

The Transactions of the 10th Orientalist Congress are now published. This Congress was held at Geneva in 1894, under the presidency of M. Naville. The papers presented in the IVth Section were almost entirely devoted to Egyptology, many of them being of great interest.

A volume of essays—“*Aegyptiaca*”—has been dedicated to GEORG EBERS on his 60th birthday by seventeen Egyptologists, most of whom were, at some time or other, pupils of the celebrated Leipzig professor.

The Collected Works of DEVÉRIA, *Mémoires et Fragments*, are being published in the *Bibliothèque Égyptologique*. The first volume has appeared, containing a biographical notice, with portrait, and several papers and fragments not before published. These latter will be noticed under their proper headings, with two exceptions, viz. the important *Journal de Voyage* with Mariette in 1862, and a paper on a method of unrolling papyri which have been impregnated with bitumen, by soaking them in ether. That this, and indeed most of the devices for the proper treatment of papyri were not known a few years ago in quarters where such knowledge was most to be expected may be instanced in the cruel fate of a certain long and valuable papyrus known

to the present writer, and confidently placed in the hands of a professional operator, who, without a day's delay, reduced it from end to end to a series of small splinters.

EXCAVATIONS AND EXPLORATIONS.

This year we have looked in vain for Professor Sayce's "Letters from Egypt" in the pages of the *Academy*, that journal being no longer under the old management. Neither has M. Salomon Reinach's annual *Chronique d'Orient* yet appeared in the *Revue Archéologique*. Probably the amount of work done has been far greater than would appear from the following report, which would have been still more meagre if Professor Sayce had not kindly supplied a few notes at the last moment.

ELEPHANTINE. Professor Sayce actually saw some papyrus rolls dug out from under the VIth Dynasty wall on the south side of the island, and subsequently was so good as to hand them over to the present writer. Unfortunately they are much decayed, and it is doubtful whether anything can be done with them, though their extreme antiquity would render of great value any information which they might yield. In the town the *sebbâkhîn* have found a block inscribed with the cartouche of Amenhetep II.

EL KAB. Mr. Quibell, working on behalf of the *Egyptian Research Account* for Mr. J. J. Tylor and Mr. Somers Clarke, found "New Race" and Old Kingdom tombs inside the great wall. Some of the latter contained inscribed objects of Senefru, &c. Outside the wall eastward were tombs of the Middle Kingdom. Some foundation deposits were also found in the temples. Led by the graffiti in the Eastern Wady, Prof. Sayce found the site of the temple which preceded that of Amenhetep III., and Mr. Quibell's excavations on the spot brought to light many fragments of bowls and libation tables of the Old Kingdom; the temple itself was probably of wood. In the cliff to the south Mr. Quibell found the wine cellar, many of the jars being still sealed with clay. The graffiti which guided Professor Sayce connect the temple with a white obelisk, and M. Grébaut found a white limestone obelisk a few feet west of the temple of Amenhetep III.; but it was afterwards lost in the Nile. At the corner of a low cliff two miles S.E. of El Hilâl, and about the same distance from the river, there is a recess in the rock with drawings of ships, in three of which the cabin is replaced by a cartouche. The second and third of these cartouches are of Khufu;

the first is read by Professor Sayce as "*Sharru*," which he compares with Soris of Manetho, the predecessor of Khufu. On the high plateau east of the necropolis hill Professor Sayce found breccia partly disintegrated and formed of pebbles and worked flints of palaeolithic form.

Mr. Somers Clarke and his assistants have continued their work of copying and surveying at El Kab.

SILSILEH. M. Legrain has found a Karian inscription at Khor el Ghorâb, north of Silsileh, and has excavated some prehistoric or "New Race" tombs on the north-east.

THEBES. Miss Benson has completed her work at the temple of Mut and found several fine statues, amongst them one of the governor Mentuemhat (XXVth Dynasty); there is also a new fragment of the frieze in which Piankhy pictured his victories over Tafnekht and the other princes of the north.

M. Legrain has continued the repairs of the temple of Karnak.

The *sebbâkhîn* of Medînet Habu are digging up the palace of Amenhetep III., where M. Grébaut found painted floors; great quantities of variegated glass have come from it.

NEGÂDEH. M. de Morgan has excavated more prehistoric tombs; also a royal tomb, the contents of which had been partially burnt subsequent to interment, after the fashion of the early Babylonians. The royal names had been impressed on clay jar-sealings by means of seal-cylinders. Among the objects discovered are an exquisitely carved ivory plaque and lion, shells from the Red Sea, fragments of obsidian and crystal vases.

ABYDOS. M. Amélineau has found more royal tombs of the early period, containing clay vases stamped with royal names and titles as before. The names are usually *Ka*-names, but sometimes they are surrounded with a crenellated oval border, which suggests that the cartouche originally represented the fortified palace in which the king lived (Sayce). One is thought to be the name of Boethos, the first king of the IIInd Dynasty. M. Amélineau has also found two rude stone stelae with *Ka*-names. The clay vases found bear incised marks.

MENSHIYEH. In the hills behind this place M. de Morgan has found other prehistoric tombs.

It seems worth recording that seven papyri found at Eshmunên were bought by 'Ali of Gizeli for 18*l.*, that six of these were demotic, while the seventh contained the now famous odes of Bacchylides (Sayce).

In the course of his geological survey Mr. W. E. J. Bramley found

and copied some rock drawings and Greek and hieroglyphic graffiti in the Eastern desert.

BEHNESEH and DESHÂSHEH. See Reports of the work of the Egypt Exploration Fund by Mr. Grenfell and Professor Petrie.

MEMOIRS ON EXCAVATIONS.

The first place must be given to a digest of the unpublished papers of Lepsius' great expedition of 1842-6, in the form of a text to the *Denkmäler aus Aegypten und Aethiopien*. The first volume relates to Lower Egypt, and has now been issued with a supplement containing a number of large plates. M. NAVILLE furnishes a French preface giving a short sketch of the Egyptological work of Lepsins, which led to his expedition to Egypt. Professor ERMAN also writes a short preface stating what are the materials on which the work is founded. The plates of the *Denkmäler* were quickly published, but the text was not even commenced by Lepsius. The journal of the expedition and other notes were bequeathed by him to M. Naville, who, however, out of consideration for the claims of the Prussian Government, returned them to Berlin in 1886, under certain conditions in accordance with his responsibilities as literary executor.

The arrangement of the book is topographical, not following the chronological order of the plates, but any difficulty of reference will be removed by indices. The text is taken by SETHE straight from the Journals, supplemented from note-books, inventories, paper squeezes, and drawings. BORCHARDT is responsible for editing the architectural notes, and also draws most of the sketches in the text. The first volume contains notes made at Alexandria, Sais, Tanis, Behbeit, Heliopolis, &c.; many notes on the Abbott and Clot Bey collections then at Cairo, and a vast mass of information on the pyramids and tombs from Abu-rawâsh to Sakḳâreh. In two appendices are essays on the development of tomb architecture in the Old Kingdom, and another on the proportions of the human figure observed in the tomb of Ma-nefer at Sakḳâreh. As might be expected, the work is, taken as a whole, exceedingly interesting and valuable, and will be indispensable to Egyptologists, although, so far as a cursory examination permits one to judge, there is no single thing of first rate importance in the volume. The prefaces are printed, but the rest of the work is neatly and clearly autographed.

PROFESSOR PETRIE has issued the combined results of his own work in

Egypt and that of the *Egyptian Research Account* during the season of 1894-5 in a model memoir, *Naqada and Ballas*, Mr. QUIBELL being responsible for the account of the excavations on the second of these sites and Mr. SPURRELL contributing a valuable chapter on the flints. By far the greater part of the 86 plates are filled with remains of the "New Race," so skilful in the manufacture of vessels of pottery and stone, and unrivalled in the art of flint working. A minute account of the finds is given in the text, and the theory is set forth that the "New Race" were invaders from the Libyan side who entered the country at the fall of the VIth Dynasty. The publication of Prof. Petrie's careful record of these discoveries will doubtless draw much attention to this ethnographical problem, and already, as will be noticed below, the observations of other explorers are throwing further light upon the subject. M. Maspero, reviewing the work (*Rev. Crit.* 15 Fév.), considers the "New Race" to have been wandering Berber tribes, ever ready to raid and encroach. Schweinfurth (in a footnote to his account of Mons Claudianus, see below) thinks that the people must have come from the East, where the slate that they used so much is abundant. It is probable, however, that M. de Morgan's view (see *Les Origines*), deduced from his own excavations, is the correct one, and that this folk was really the primitive population of Egypt. Prof. Petrie's memoir also gives a description of the town of Nubt, from which the god Set derived one of his most characteristic epithets. In the course of his work Mr. Quibell was fortunate enough to acquire a monument of the little-known king Debuti.

A valuable *Report on the Island and Temples of Philae*, by Captain H. G. LYONS, R E., has been printed by the Egyptian Government. It describes the operations carried out upon the island in view of the proposal to construct a dam at that part of the river for the storage of water for summer irrigation. The foundations of the temples were examined in order to learn what would be the result of yearly submersion. The *Report*, and Mr.—now Sir W. E.—Garstin's prefatory note, show that the foundations are in most cases securely laid in the rock, and that where the annual rise reaches the stone it has had no injurious effect upon it. Some of the foundations would need strengthening before the construction of the reservoir.

The *Report* is illustrated by 50 large and fine photographs of the ruins, 17 photographs of antiquities, fragments of Egyptian, Ptolemaic, Roman, Coptic, and Arabic sculpture, and 11 plans. There is a long list of temples and other stone buildings, many of which were not previously

known to exist. Captain Lyons acknowledges the assistance of M. Barsanti in the restorations, and of Herr Borchardt, commissioned by the Berlin Academy to study the temples, for valuable suggestions. This is the first large piece of archaeological work done by an English official of the Government. It seems to have been done quickly, thoroughly, and at very small expense, and reflects the greatest credit on Captain Lyons, whose heart was evidently in his task.¹

M. DE MORGAN gives an interesting *résumé* of his brilliant and successful researches in various parts of Egypt from 1892-4 (*Congr. Geneva*, iv.).

DARESSY gives an account of explorations and excavations in the year 1895-6 (*Sphinx*, i. 81).

KARL SCHMIDT, who excavated for a short time at Ekhnâm, reports that the Christian antiquities sold as from Ekhnâm came equally from Sohag and the southern Athribis opposite Ekhnâm, on the west bank. Besides Greek mummy labels numerous wax painted portraits are found, but these are of very inferior quality (*A. Z.* xxxiv. 79).

MASPERO reviews Amélineau's *Les Nouvelles Fouilles d'Abydos* (*Rev. Crit.* 8 Fév.).

BOURIANT describes the royal tomb at Tell el Amarna (*Rec. de Tr.* xviii. 144).

PUBLICATIONS OF TEXTS.

ABU SIMBEL. Revised copy of the stela of Ramoses II. mentioning his marriage with a daughter of the Prince of the Hittites (BOURIANT, *Rec. de Tr.* xviii. 160).

AMADA. Inscription of Merenptah from temple of Amada (*Rec. de Tr.* xviii. 159).

KOM OMBO. Numerous corrections to the texts of *Ombos Tome I.*, in the *Catalogue des Monuments de la Haute Égypte*, and of other texts from the same temple published in *Rec. de Tr.* xv. 181 (BOURIANT, *Rec. de Tr.* xviii. 151).

EDFU. Translation of a Ptolemaic text from the great temple (PIEHL, *Congr. Geneva*, iv. 111).

ERMENT. Two stelae of the Middle Kingdom, one now at Berlin and the other at Copenhagen, are published by LANGE, the first with a photograph (*A. Z.* xxxiv. 25). Both are evidently from Hermonthis.

¹ It should here be noted that the "temple of Hornezatef" mentioned on p. 23 of the last *Arch. Report* is dedicated to the god of that name and not built by the rebel king, whose name, moreover, is probably to be read otherwise.

They are well edited, with commentary, but are extremely difficult to translate. Another stela of the same group, in Professor Petrie's collection, has been edited by the present writer (*P. S. B. A.* xviii. 195). Other inscriptions (DARESSY, *Rec. de Tr.* xix. 14).

LUXOR. A long graffito from the temple of Luxor, giving a lively picture of a flooding of the temple in the 3rd year of Osorkon II. (DARESSY, *Rec. de Tr.* xviii. 180).

KARNAK. Inscription on colossal statue (4 metres high) of Amenhetep, son of Hapn, with dedication to Augustus on the pedestal (DARESSY, *Rec. de Tr.* xix. 13).

Revised copy of "Eclipse" inscription of Takelothis (EISENLOHR, *Congr. Geneva*, iv. 65).

Inscription recording levels of high Niles, with numerous dates of kings, XXII-XXVIth Dynasties (LEGRAIN, *A. Z.* xxxiv. 111).

Statistical tablet of Karnak, Thothmes III.; a critical edition of a large part of this inscription is given by F. VON BISSING as his doctor's thesis.

MEDINET HABU. Inscriptions concerning festivals from the exterior wall recently uncovered, and a list of the important scenes relating to the wars of Rameses III. against the Libyans, &c.; also an inscription of the XXIst Dyn., and another mentioning Rud. Amen with Osorkon—XXIIIrd Dyn. (DARESSY, *Rec. de Tr.* xix. 15, 20).

The famous "Israel stela" of Merenptah, found by Professor Petrie near the Ramesseum, has been excellently edited, with commentary (SPIEGELBERG, *A. Z.* xxxiv. 1). It is a hymn of praise to Merenptah, the principal themes being the overthrow of the Libyans and the tranquillity, both external and internal, resulting from their defeat. At the close, the hymn specifies certain foreign countries and tribes which had been subdued, and among them—Israel.

DËR EL BAHRI. The second volume of M. Naville's publication of the temple.

BALLAS. Inscriptions from the temple of Set in Nubt, the Ombos of Juvenal (PETRIE and QUIBELL, *Nagada and Ballas*, pls. 77 *et seqq.*).

TELL EL AMARNA. Four funerary stelae from the tomb of Ay (STEINDORFF, *A. Z.* xxxiv. 63). The stelae are fixed in the walls, and each appears to have been dedicated by a friend or servant of the deceased. The inscriptions contain no religious references, and, as might be expected for the time of the great heresy, they are entirely different from the usual funerary stelae. Two of the four are in the style prevailing just before the full adoption of the new order of things.

SAKKÂREH. A collation has been made of the published texts of the inscriptions in the pyramids with the squeezes preserved in the Bibliothèque Nationale. This collation, which extends over a large part of these immensely long and difficult texts, is very important and valuable, and shows that where squeezes were available Professor Maspero's edition contains very few errors of copying (LANGE, *A. Z.* xxxiv. 139).

NAUKRATIS. Hieroglyphic inscription on a statue mentioning the Greeks, with several obscure place-names (DARESSY, *Rec. de Tr.* xix. 21).

BENEVENTO (Italy). Two obelisks set up before the temple of Isis for the safe return of Domitian from the Dacian war, in his 8th year: interpretation of the difficult and curious text, with full commentary (ERMAN, *A. Z.* xxxiv. 149).

ROME. Inscription on the obelisk of Antinous (the Barbarini obelisk), edited from two published copies and translated (ERMAN, *Mitth. d. Deutsch. Arch. Inst. Rom.* xi. 115). The writer shows that, contrary to the received opinion, this obelisk was set up in Rome originally, and that the tomb, or at least a cenotaph of Antinous, was at Rome. HUELSSEN thereupon (p. 122) endeavours to locate the tomb of Antinous, and would place it at the S.E. corner of the city where the broken obelisk appears to have lain in the 16th century.

A stela of the XIIth Dynasty at Munich, and another from the Anastasi collection, republished from Devéria's copies in the Louvre (A. H. GARDINER, *Rec. de Tr.* xix. 83).

A stela in the British Museum, with name of Sebekemsaf II. and a short dedication to the Sun god; the stela is of very curious form, with sides converging to the pointed top (CRUM, *P. S. B. A.* xviii. 272).

Inscription of Nebuani, under Thothmes III., with a reference to the 9th year of Queen Hatshepsut (SPIEGELBERG, *Rec. de Tr.* xix. 97). The same writer also notes some objects inscribed with the name of Senmut, the architect of Hatshepsut (*ibid.* 91).

WIEDEMANN publishes two stelae at Geneva, one containing a solar hymn, and the other being engraved for a scribe of provisions of King Amenhetep I. (?). In connexion with the latter the writer gives a long note on the scribe's titles (*Rec. de Tr.* xviii. 123).

The latest part (*liv.* 33) of the sumptuous publication of the Leyden Museum contains the mummy and three coffins of Petüsis (7 plates, 1 coloured).

DURINGE gives the inscription on a ushabti in his collection (*Rec. de Tr.* xix. 86).

HIERATIC.

A number of fragments of royal accounts of the Vth Dynasty were obtained four years ago at Saqqâreh by a Cairo dealer. Of these M. Naville acquired perhaps the largest share; Professor Petrie has a good fragment, and Professor Maspero is said to possess some, while others reached the Cairo Museum through Mr. Fraser. The last are now described by BORCHARDT (*Ebers' Festschrift*, p. 8). The principal fragment among them is dated in the year 15 of a king who is evidently Assa, and, as Borchardt points out, the papyrus proves that Nefer . ar . ka . ra is the prenomen of Ka . kai. We may hope for interesting results from a collective publication of all the fragments.

The present writer has published the first instalment of the early papyri found by Professor Petrie in 1888-9 (*Hieratic Papyri of Kahun and Gurob*, I.). This part contains the Literary, Medical, and Mathematical Papyri from Kahun, the chief items being—a hymn in ten and five-line stanzas to Usertesen III.; a long series of gynaecological prescriptions, and a short veterinary text. All these are of the age of the XIIth—XIIIth Dynasties. This part has been reviewed by MASPERO, who retranslates most of the documents (*Journal Des Savants*, Avril, 1897, p. 206).

PROFESSOR ERMAN's chief publication this year is his valuable edition of a Middle Kingdom papyrus at Berlin, containing one of the most difficult texts that have come down to us. It is a long fragment of a conversation concerning life and death, supposed to take place between a man weary of life and his soul. The text was published long since by Lepsius in the *Denkmäler*, but hitherto practically Maspero alone had devoted a few lines of print to it. Erman now gives photographic facsimiles, transcription, and commentary. Some interesting passages can be satisfactorily translated, but the text is corrupt as well as difficult, and it will be long before it is thoroughly understood (*Gespräch eines Lebensmüden mit seiner Seele. Abh. d. Königl. Preuss. Akad. d. Wiss. zu Berlin*, 1896).

The present writer has translated and commented on the text of the Millingen Papyrus, containing the Instructions of Amenemhat I. to his son Usertesen I., and to this is appended a note on substantive compounds with adjectival *n*. The text is common on papyri and ostraca, but in most cases is excessively corrupt; the Millingen copy is fairly correct, but still it is very difficult to translate. The next best text seems to be a fragmentary Papyrus at Berlin. One of the Sallier Papyri

in the British Museum preserves the whole from beginning to end, but is terribly corrupt. The purpose and argument of the work seem to be that Amenemhat, who has already virtually associated Usertesen with himself in the kingdom, determines, in consequence of a plot against his life, to insure his son's succession by announcing it in a formal manner. He has laboured strenuously and successfully for his own glory and for the good of his people, but in return is scarcely saved from ignominious dethronement or assassination through a conspiracy formed in his own household. The moral to be drawn from this is pointed out to his son with considerable bitterness and scorn in the "Teaching," in which, however, Usertesen is promised a brilliant reign if he will attend to his father's instructions (*A. Z.* xxxiv. 35).

SPIEGELBERG publishes a list of titles from a wooden tablet at University College, London; a list of offerings to Osiris in a British Museum papyrus; a pedagogue's list of articles such as came within the province of a joiner; and a fragment of a duplicate of the text *Anast.* iv. 10/5 (*Rec. de Tr.* xix. 92).

Record of a gift of land at Buto in the ninth year of Shabaka (*E. BRUGSCH, A. Z.* xxxiv. 83).

Text of the *Ami Duat* ("that which is in Hades"); 10 coloured plates with description (PLEYTE, *Monuments du Musée de Leyde*, liv. 32, 1894).

DEMOTIC.

DR. KRALL had the good fortune to discover in the Graf collection from the Faiyûm, acquired by Archduke Rainer, a number of fragments of a story written in at least twenty-two columns. He has now given a very full and interesting report of the document with a complete glossary, &c. (*Rainer Mitth.* vi. 19), and promises a complete edition shortly. The copy dates from the 1st century A.D., but the story relates to the time of the XXIIIrd Dyn. (c. 800 B.C.), and indicates at least a moderate acquaintance with the condition of Egypt in that already distant period. Pharaoh, residing at Tanis, is named Petubastis. The beginning of the story is lost, but apparently a great prince named Eiorherôu has recently died, leaving six sons in prominent positions in Egypt. One, named Pimai the Less, was in Heliopolis; another, Minnemai, was prince of Elephantine; Mentubaal was in Syria, Ruru in Busiris, . . . rekht in Sais, &c. The armour of Eiorherôu was kept by Pimai at Heliopolis, but was stolen away by Kaamenophis of Mendes.

Pimai demands it back and threatens vengeance. Failing to obtain it, he interviews Pharaoh and complains of insults offered by Kaamenophis to Eiorherôu; but the king bids him not be angry and orders a magnificent funeral for Eiorherôu at Busiris, which all the armies throughout Egypt are summoned to attend. After the ceremony the troops disperse, but Pimai and his elder cousin Pekrur of the Arabian nome refuse to return home unless the armour is restored to its place. The king sends a messenger to Kaamenophis, who, like all the other princes, behaves with the greatest reverence before Pharaoh, but in the end decides to fight for the possession of the armour. Besides his own nome of Mendes, three other nomes, viz. Tanis, Iseum (?), and Ta-hat (?), side with Kaamenophis, while the whole clan of Eiorherôu, representing ten nomes or fortresses, are summoned to meet them at the Gazelle lake. Pimai, with the Heliopolite army, reaches the spot first, and Kaamenophis, with the four nomes, tries to draw him into battle before his allies arrive. Apparently some fighting ensues; but Pharaoh appears upon the scene and order is restored, while preparations are made for a fair trial of strength between the two parties in the royal presence. The battle then commences, and is won by the clan of Eiorherôu. Mentubaal specially distinguished himself, and the slaughter amongst his foes was so great that the king begs Pekkuru to make him desist from it, and promises that the armour shall be restored. Pimai is on the point of slaying Kaamenophis when the order to cease fighting reaches him, and one of the king's sons fighting for Kaamenophis is only just saved from death by his father's intervention. With the restoration of the armour to Heliopolis the best preserved part of the text ends.

Dr. Krall is to be congratulated warmly on the discovery of this document, which is full of interesting details and references. Some of the proper names mentioned in it are also found on the Stela of Piankhy, and others in the list of governors of Assurbanipal. From a philological point of view the importance of the text can hardly be exaggerated. Dr. Krall expresses the hope that additional fragments may be discovered in other collections (*Ein neuer histor. Roman in demotischer Schrift*).

Krall incidentally notes that the Moeris Papyrus (*Arch. Report*, 1895-6, p. 26), published by Lanzone, is now in the Rainer collection, and that the fragment naming Ptolemy IX. and Soenopaeus is in no way connected with it.

WESSELY (*Rev. Egypt.* viii. 8) publishes a Greek papyrus of the Roman period having reference to the burial of an Apis in the Faiyûm, with demotic signature.

HISTORY.

EISENLOHR passes in review a number of monumental data used by various writers for the determination of the earlier Egyptian chronology by means of astronomical calculations (*Congr. Geneva*, iv. 65).

It appears that the epagomenal days were sometimes denoted by the birthdays of the gods who were born on each of them; but Wiedemann (*Rec. de Tr.* xviii. 126) questions the fixity of these divine birthdays and their value for chronology.

C. TORR and DE RICCI discuss questions of Egyptian chronology (*Rev. Arch.* xxix. 260).

PETRIE points out that as neither Merenptah's war with Israel nor Rameses III.'s war in Palestine is mentioned in the Book of Judges, the settlement of the Jews in Palestine may be regarded as subsequent to the campaign of Rameses III. He proceeds to show that the Jewish chronology down to Shishak's invasion in the reign of Rehoboam admits of explanation which abbreviates it into conformity with this view (*P. S. B. A.* xviii. 243).

The second volume of Professor Maspero's great *Histoire ancienne des peuples de l'Orient Classique* (Tome II., *Les premières mêlées des Peuples*) is complete, and has been translated into English under the title "*The Struggle of the Nations.*" It covers the period from the Hyksos to the XXIInd Dyn. in Egypt.

MASPERO, reviewing the two memoirs on El Bersheh (*Rev. Crit.* xliii. 61), considers that the dates of the graffiti at Het Nub should be referred to the reigns of the kings, and not to those of the nomarchs. This leads him to reduce considerably the duration ascribed to T'chutihetep's family tree, scarcely allowing it to reach back to the XIth Dyn.

SPIEGELBERG gives references for "Henket, ankh," the name of the funerary temple of Thothmes III., and for "Shesep, ankhet," that of the temple of Amenhetep II. "Ankh, uas," the supposed name of the palace of Rameses II., must be due to errors of the scribe of Sallior III. (*Rec. de Tr.* xix. 86).

WIEDEMANN suggests "Amen . nefer . nebt" as the name of the eldest son of Sety I., who seems to have had the right of succession, but died early (*Rec. de Tr.* xviii. 121).

PEUILLET compares the description of Rameses III.'s buildings at Thebes in the Harris Papyrus with the ruins of Medinet Habu. [There seems no doubt that they are identical, and that the tower of Medinet Habu is the *aha* or "palace" for Amen of the papyrus.

BAILLET reconstructs a long genealogy in the family of the priests of Mentu at Thebes, which may have lasted from the XXIInd to the XXVIth Dynasty (*Rec. de Tr.* xviii. 187).

SPIEGELBERG has found a reference to the crime of a certain high priest in the reign of Rameses IX., and regards it as relating to a plot for power, such as culminated in the rise of the XXIst Dyn., the priestly dynasty of Thebes (*Rec. de Tr.* xix. 91).

WIEDEMANN comments on the designation of the priesthood of Karnak under the Ethiopian King Taenuat.

PROFESSOR LINCKE draws attention to the leading place ascribed to Cambyzes as an evil genius in the stories of the Middle Ages. He considers that Cambyzes was one of the greatest kings that ever ruled in the East, that he has been systematically maligned by the peoples whom he conquered, and that the official records of his successors did not do him justice. That he became the object of the most spiteful accusations by the Egyptians is clear from Herodotus (*Ebers' Festschrift*, 41).

SCHÄFER (*Ebers' Festschrift*, 92) proves that Brugsch was right in attributing the Naples stela of Zed . Smataui . aufankh, priest of Hershefi at Ahnas, to the Ptolemaic period, and the reference to a fatal battle with the Greeks to the overthrow of the Persians by Alexander at Issus. By others this reference has been considered to indicate the battle of Marathon, the rebellion of Inarus, &c.

MASPERO (*Annuaire de l'école pratique des Hautes Études*, 1896, p. 5) sets forth the circumstances under which Alexander sought deification by being proclaimed the son of Ammon. To be acknowledged as son of a great god was a Pharaonic device, which it was Alexander's policy to adopt in order to legitimize himself for the Egyptian throne in the eyes of the Egyptian people.

Some doubtful cartouches found at Tahta were first read by Golénischeff as Maecianus. WIEDEMANN (*Rec. de Tr.* xviii. 122) suggests that they are of Maximinus Daza, but a copy of another of these cartouches by BOURIANT reads clearly Commodus and is doubtless correct (*Rec. de Tr.* xviii. 150).

GEOGRAPHY.

SCHÄFER points out in the hieroglyphic part of the trilingual inscription of Philae a Nubian place-name, Istrenen, as being possibly Astanoun, a city which still existed five centuries ago at the 3rd cataract. This

same writer notes that his own identifications of modern Nuba roots in the Nubian place-names recorded and translated by Pliny had nearly all been anticipated by the learned and brilliant Heinrich Brugsch in his *Siebenjähriges Hungersnot*, published in 1891 (*A. Z.* xxxiv. 91).

SETHE has written learned and interesting articles on Berenice and the Blemmyes in *Pauly Wissowa's Real Encyclopaedie*.

At Wanina near Sohag is a temple of Ptolemy Soter II., giving the name of a god Horus Ami Shent. The locality named Shent was at or near this spot (DARESSY, *Rec. de Tr.* xix. 21): here is also a note on a locality sacred to Mut.

Baedeker's Egypten, always useful for reference to Egyptologists at home, as well as to travellers, has been thoroughly revised and in great part re-written by Professor STEINDORFF. He has compressed the two volumes into one, omitting much that was of interest to specialists only, but bringing the more important information up to date.

SCHWEINFURTH (*Zeits. d. Gesellsch. f. Erdk. zu Berlin*, xxxii.) gives a very interesting account of his observations in the seldom visited quarries of Mons Claudianus. The mountainous region between the Nile and the Red Sea was rarely traversed by the Egyptians, who had a superstitious dread of it, though Bedawîn wandered here and there over the district. The Qusêr route through the desert to the Red Sea was the only one which the Egyptians were accustomed to follow, and there they quarried basalt from the earliest times. Under the Ptolemies the impulse given to trade led to the establishment of fresh routes, and under the Romans the region was systematically explored for new varieties of stone, to suit the builder and sculptor. The porphyry quarries of Mons Porphyrites were then opened, and some forty miles south of them the granite quarries at Gebel Fatîreh, known as the Mons Claudianus. The granite here found is grey, easily worked, but not of very good quality; in every respect it closely resembles that of Como in Italy. The difficulty of transporting the stone to the Nile must have been enormous, and if these quarries had not offered a safe limbo for state prisoners, probably they would never have been opened. Such quarries were worked for perhaps three centuries, from the time of Claudius to that of Constantine; but the remains at Gebel Fatîreh indicate a shorter period. These consist of a fort surrounded by huts, houses, and stables, a well, and perhaps the remains of a conduit from a water tower. One monolithic column has been found there no less than 51 ft. high.

FOREIGN GEOGRAPHY.

MAX MÜLLER publishes Professor Sayce's copy of the fragments of a geographical list at Serreh (Akshab) in Nubia (*Rec. de Tr.* xix. 73).

DEVÉRIA. Notes by this writer on the geographical lists of Thothmes III. are published in his *Mémoires et Fragments*, i. 203.

MASPERO traces the ancient road from Kadesh on the Orontes to Byblos by the help of the "Travels of an Egyptian" in the Sallier Papyrus, through a forest and a dangerous gorge (*Rec. de Tr.* xix. 68).

There has been much written on the geographical names in the Tell el Amarna letters: viz.—

MASPERO (*Rec. de Tr.* xix. 64) deals with Katna = Egyptian Kedina, and Lapana = Greek Lybon.

HOMMEL on *Khani rabbat*, &c. (*P. S. B. A.* xix. 83).

TOMKINS, conjectures concerning *Khâna* and *Pethor* (*ibid.* 113).

MAX MÜLLER, in *Mittheilungen der Vorderasiatischen Gesellschaft*,¹ 1896-7, reads the name of a Phoenician king in a hieroglyphic inscription from Syria (p. 190) and of a Hittite king on a scarab (p. 192); and Winckler and Niebuhr treat of the place-names mentioned in the Tell el Amarna letters (p. 203). Niebuhr would identify "Yarimuta" with Lower Egypt. Max Müller recurs to the place-names on p. 273, identifying Egyptian Unnug with cuneiform Unki, and Pabukh with Babylonian Papâkhû "temple." Winckler subsequently equates the latter with Bambyce.

ED. MEYER, the well-known historian, working from Winckler's edition of these letters, suggests or upholds the following identifications:—

Babylonia, *Karduniyas* is also called *Kas* (the people *Kasši*), and *Šanhar* is the Egyptian Sangar.

Nahrina (Egyptian Nahrina), Mitani = Khanigalbat.

Alasia (Egyptian Arasa) = Cyprus, also Egyptian Asy. There were no Phoenician settlements in the island as early as the Mykenæan time, but there was much intercourse with Egypt.

Also Istar of Nineveh was worshipped in Mitani, and apparently her

¹ We may here note that the *Vorderasiatische Gesellschaft* (publisher Wolf Peiser: Berlin) has been established for the investigation of the antiquities of Western Asia, to cover the whole ground of cuneiform research in Mesopotamia, Syria, and Asia Minor, the Minaean and Sabæan Kingdoms of Arabia, &c. The publication will doubtless be of great value to students of these subjects, and deserves the support of all who are interested in the geography, history, and reciprocal relations of the different countries bordering on the Levant.

statue was sent for the healing of King Amenhetep III.: compare the tradition of the healing of the princess of Bekhten by the god Khonsu.

Meyer points out how the system of government of Syria devised by Thothmes III. continued under Amenhetep III. and IV., but that the Egyptian ascendancy was very much weakened under Amenhetep III., while it was at that time that the Hittite power began its rapid encroachment. The name *Qatna* confirms the Egyptian Qadina, the authenticity of which had been doubted. *Amuri* is the Egyptian Amur, Amorites in the Lebanon region. *Suti* = Egyptian Setiu = Bedawîn of Syria and Mesopotamia, as troops of the Syrian dynasts. *Khabiri* = Hebrews, also troops and allies of Syrian dynasts, and the Shasu of Seti I.'s great campaign (*Ebers' Festschrift*, 62).

FOREIGN RELATIONS.

H. WINCKLER has written *Die Hebräer in den Tel-Amarna Briefen* (*Kohut, Semit. Stud.* p. 605).

ERMAN and BISSING identify three Egyptian names for certain forms of jars occurring in the Tell el Amarna letters (*A. Z.* xxxiv. 165).

HOMMEL's *Ancient Hebrew Tradition as illustrated by the Monuments*—original in German, published simultaneously—is another of the books intended to bring the results of research in Western Asia and Egypt to bear upon the Old Testament records. In the present case the endeavour is principally to elucidate the Biblical proper names, to point out changes in the fashion of them, to mark the introduction of foreign elements, and generally to discover their historical bearings, and to show that in most cases they belong to the periods to which the Biblical accounts appear to attribute them. At present, in this department of research the statements and identifications of one year are too often upset, contradicted, or greatly modified by the discoveries of the next; but it is evident that, as time goes on, Old Testament criticism will be furnished with an entirely new set of tests by which to judge the ages and values of the compositions in the Bible. External evidence from the monuments will in the end have more weight than internal evidence, the arguments from which seem occasionally too finely spun to stand the strain of new facts. The references to Egypt in the book are fairly numerous, under Ebsha'a, Ammianshi, Urin, Suti, Sha'asu, Putiel, Phineas, Passah, Arpakhshed, &c., &c. Considering the character of the book, it would have been interesting to know what Hommel deduces from

the occurrence of the late Egyptian names Zaphnathpaaneh and Potiphera in the story of Joseph ; but to these there is no reference.

J. EUTING publishes a tomb inscription from Antinoë, in Hebrew, which dates from the first or second century A.D. (*A. Z.* xxxiv. 164).

FRIES considers that the mention of Israel in the Merenptah tablet necessitates throwing back the exodus earlier than has hitherto been done—"if there is any truth in the story of Israel in Egypt" (*Sphinx*, i. 207).

BREASTED has an article on the same tablet in the *Biblical World* (1897, p. 62) concluding : "One thing is certain, that Merneptah can no longer be called the Pharaoh of the exodus, unless the wilderness wandering be given up. To sum up, although this inscription does not identify the Pharaoh of the exodus for us, it gives us a definite date, the latter part of the 13th century B.C., at which we find Israelites in Palestine. Unless we accept the improbable hypothesis of a divided Israel, this is a certain *terminus ad quem* for the date of the exodus."

Altogether the tablet has been the object of much discussion in theological journals.

HOMMEL publishes a notice of a text from Glaser's collection recording a gift of slaves to the god of the Minaean capital. Seven of these slaves are from Misri—Egypt (?)—but all bear Arab names. Apparently these names were not given to them by the Minaeans, so probably their bearers came from the eastern desert under Egyptian dominion (*Ebers' Festschrift*, p. 25).

SCHIAPARELLI (*Congr. Geneva*, iv. 105) gives the résumé of a volume which he is preparing on the geography of Nubia. He places the *Wawat*, &c., much further south than Egyptologists are now disposed to do.

In view of the remarkable connexions established by archaeology between Egypt during the New Kingdom and the Mykenaeen age in Greece, Cyprus, &c., we may here mention Professor Manatt's translation of Tsountas' valuable work *The Mycenaeen Age*, brought up to date by the translator, and furnishing a luminous account of the present state of knowledge on the subject.

B. VON TURATIEFF has written an article on the Keftiu and the Mykenaeen civilization : unfortunately the Russian dress in which it appears prevents me from reporting upon it more fully.

PHILOLOGY.

ERMAN (*A. Z.* xxxiv. 51) deals with the transliteration of Egyptian. In the *Zeitsch. d. D. M. G.* xlv. 709, STEINDORFF had already expounded

the Berlin system, but this restatement in the leading Egyptological magazine is very useful. It is presented in a different manner, and the truth of its principles with regard to the so-called "vowels"—which really correspond to the Hebrew *Aleph*, *Yod*, *‘Ayin*, and *Vaw*—is shown with the greatest clearness. The principle is right, and in scientific work for specialists the Berlin system is extremely convenient. The difficulty is that, when proper names have to be given in work for the general reader, the system furnishes only what the Egyptians wrote, namely the bare consonantal skeletons, e.g. *Ḫwfw* (Khufu) *Sbkḫtp* (Sebekhetep), &c.—and how from these to produce pronounceable names is now the chief problem with regard to transliteration. Professor Erman would solve the difficulty by: 1. Substituting Greek forms for Egyptian, where they exist; e.g. Amenemes for what we call Amenemhat—*Immh’t*. 2. Substituting the Coptic designations for Egyptian where the Coptic forms can be proved to correspond in grammatical construction; e.g. Sinuhe for what we call Sanebat, *Snh’t*. 3. Where no such aid can rightly be obtained from either Greek or Coptic, adopting conventional values for the consonants and semi-vowels. For *Aleph* and *‘Ayin* he would substitute *e* at the beginning of a word, but otherwise suppress it altogether, and *i* (*i*) is to Erman *i*. In all other respects this would correspond to our own conventional system, *e* being inserted between consonants whenever it may be necessary. There are two objections to this popular system for England: 1st, it would require in the writers considerable knowledge of the relation of Coptic to Old Egyptian; 2nd, the old system has here so wide a hold that it would be difficult to supersede it by a fresh one.

Erman also gives a note to a punning monogram of the name of Amenhetep III. (*A. Z.* xxxiv. 165).

SETHE points out that the true word for 20 in Egyptian is *med*, not *met*, the sign being the same that spells *md*, "deep" (*A. Z.* xxxiv. 90).

PIEHL contributes: "Notes de lexicographie Égyptienne" (*Congr. Geneva*, iv. 125). Remarks on the Saite statue A. 93 in the Louvre (*A. Z.* xxxiv. 81). Some notes on the Westcar Papyrus (*Sphinx*, i. 71). Note on the emphatic negative (?) *nfr n* (*ibid.* i. 197). Confirmation of the value *shat* for the sign of the bird's claw (*ibid.* i. 256). On Erman's translation of the obelisk of Antinous and that of Benevento (*ibid.* 252).

SPIEGELBERG contributes a note on the title of the king's valet in the Old Kingdom (*A. Z.* xxxiv. 162). Notes on the New Egyptian orthography

of certain words (*Rec. de Tr.* xix. 89); on a Coptic derivative from the distributive *khert* (*ibid.* p. 90); on the word *pekhert*, fortress, garrison (?) (*ibid.* p. 100).

SCHÄFER discusses the meaning of the name Akhenaten, and gives the Egyptian name for the royal "cartouche," or oval that contained the king's name (*A. Z.* xxxiv. 166).

MORET writes on the word *amakh* (*Rec. de Tr.* xix. 112).

MAX MÜLLER has a remark on a supposed ox-tax, and proposes an emendation *keb* for *uab* in a pyramid text (*A. Z.* xxxiv. 167). In *P. S. B. A.* xviii. 187 he contests the antiquity of the value *fu* for a sign to which the two values *fu* and *au* are usually assigned.

The same writer ingeniously explains the Semitic names of drugs in a Phœnician recipe embodied in the Ebers Papyrus. He would identify them as alum, marjoram, and saffron; he also considers that the prescription was probably derived by the Egyptian scribe from a document written in cuneiform (*Ebers' Festschrift*, 77).

He has also a discussion of the Berber (?) names of the dogs of King Antef, *Alt-Afrikanische Glossen* in the *Wiener Zeitsch. f. d. Kunde d. Morgenl.* x. 203.

J. H. BONDI gives some new examples of the reciprocal influence of Egyptian and Semite on each other's vocabulary: e.g. *Tahas*, "seals' skins" or "porpoise skins" *R.V.* Ex. xxv. 5, &c., and the Egyptian word *thas*, "hide, leather," constantly appearing in scenes of shoe-making; also *tahas* appears as the material for shoes in Ez. xvi. 10. This is evidently a word borrowed by the Hebrews from Egypt. On the other hand, the Semitic root *msk* for leather (Arabic *mask*, Ass. *masku*, &c.) entered Egypt as *msk*, *msk*, at least as early as the VIth Dynasty. In Egyptian it has perhaps the meaning "hide" rather than "leather" (*Ebers' Festschrift*, p. 1).

SPIEGELBERG notes a Hebrew-Coptic word for "calf" (*Rec. de Tr.* xix. 100).

SIR P. RENOUF vindicates the claims of Champollion to the first decipherment of hieroglyphics against Young (*P. S. B. A.* xix. 188).

The following works are reviewed in the *Sphinx*, with comments chiefly philological:—

SPIEGELBERG, *Rechnungen aus der Zeit. Seti's I.*; elaborate review by EISENLOHR (*Sphinx*, i. 112). Cf. also Eisenlohr's Rollin papyri and baking calculations (*P. S. B. A.* xix. 91, 115, 147).

ROCHEMONTEIX, *Temple d'Edfou*, elaborate review by PIEHL (*Sphinx*, i.

155 and 237). Cf. his *Réponse à M. G. Maspero à propos de son Avant Propos du temple d'Edfou*.

NAVILLE, *Deir el Bahri*, Introductory Memoir and Part I.; PIEHL (*ibid.* 182 and 230).

DARESSY, *Procession d'Ammon à Luxor*, LORET (*ibid.* 186).

SCHACKENBURG, *Index to the Pyramid Texts*, PIEHL (*ibid.* 225).

GRIFFITH and NEWBERRY, *El Bersheh I. and II.*, SJÖBERG (*ibid.* 233).

RELIGION AND MYTHOLOGY.

WIEDEMANN'S *Religion der alten Aegypten*, published in 1890, has been translated into English, and forms an excellent handbook of the subject, being enriched with illustrations and many additions by the author.

The same writer gives an instance of the designation "Osiris lord of the spirit land (*Akhet*)" (*Rec. de Tr.* xviii. 123), and a long note on the *uas* sceptre (*ibid.* 127).

H. O. LANGE has contributed a brief account of Egypt and the Egyptian religion to Saussaye's *Lehrbuch der Religion's Geschichte*.

CHASSINAT identifies the *vékues*, who according to Manetho preceded Menes, with the Egyptian *akhu*, who, according to the Book of the Dead, are certain gods otherwise known as the sons of Horns, and of Horns Khent. khety (*Rec. de Tr.* xix. 23).

DEVÉRIA'S additional note to his memoir on the goddess Nub, a note on the name of Osiris in Plutarch, and a dissertation on the eyes and ears in the symbolism of Ancient Egypt, have been published for the first time in his *Mémoires* (pp. 1, 159, 117). He shows that the models of ears which we find were not *ex-votos* for recovery from disease, but symbols of the god who hears. This conclusion he would also extend to the models of eyes, and regard them as symbols of him who sees.

SETHE'S article on the god Besas (Bes) in *Pauly Wissowa's Encyclopaedia* is very able and interesting.

PIETSCHMANN (*Ebers' Festschrift*, 82) points out that in *Todb.* cap. 94, &c., the scribe's palette is mystically identified with the deceased himself, probably because in the magic formulæ the sentences written with the aid of the palette are as effective as if the deceased had spoken them for himself. It is likewise identified with Osiris, the god of the dead.

PIEHL writes a note on the title *Azy* (Aty?) of Osiris (*Sphinx*, i. 257), and another on the god Petbe, mentioned in a Coptic document (*ibid.* 197).

In a certain section of the Pyramid texts there are a number of

sentences addressing Nut in the second person. Erman translates these and shows that they fall into two groups, one displaying Nut as the heavenly goddess comprising all other deities, with the prayer that she will set the deceased amid the stars. This seems to have formed originally a short prayer of ten lines, though cut up later and embodied in various spells. The second group alters the same invocations so as to bring them into connexion with the Osirian doctrine (*Ebers' Festschrift*, 16).

RENOUF continues his translation of the Book of the Dead, chaps. 128—136 (*P. S. B. A.*, xviii. 165—xix.), and comments on a hypoecephalus from Luxor in the collection of W. L. Nash (*P. S. B. A.* xix. 144).

LEFÉBURE, on the importance of the "name" amongst the Egyptians, superstitions concerning it, etc.: the "good name," or surname, the desire that the name should not be destroyed even at death, the personality involved in the name, which was also mystically identified with the heart (*Sphinx*, i. 93), and on the parrying of the magical influence of names by a play upon words (*ibid.* 199).

MASPERO (*Rev. de l'Hist. des Rel.* xxxv. 275) gives the first part of an elaborate article on the "tables of offerings" represented more or less fully in so many tombs. He shows how the "table of offerings" with the tabulated list over it is a summary of the daily requirements of a person of distinction in the matters of ablution, feeding, clothing, &c., and that as applied to the deceased it is accompanied by a most elaborate ritual given in the Pyramid texts as well as later.

LITERATURE.

RENOUF has pointed out that there is a threshing song current in Corsica which shows a surprising verbal agreement with that inscribed in the tomb of Pakeri at El Kab (*P. S. B. A.* xix. 121).

PIEHL notes that the often repeated statement as to the d'Orbiney Papyrus being written for Seti II. is false; its possessor was a scribe (*Sphinx*, i. 258).

A hymn to Usertesen III. and other literary fragments are published in GRIFFITH *Hieratic Papyri of Kahun and Gurob*.

REVILLOUT suggests that the demotic "conversation of the cat and the jackal (?) " is a philosophical parody of a dialogue between Set and a cat referred to in the 125th chapter of the Book of the Dead (*Revue Égyptologique*, viii. 61).

NATURAL HISTORY AND SCIENCE.

Rise of the Nile. In the light of the recent observations made by English engineers in Nile hydrography, VENTRE PACHA, in a very able and interesting article, has deduced important conclusions from the record of the high Niles (XXIInd to XXVIth Dynasty), marked on the quay at Karnak and discovered last year by Legrain. He thus shows that the bed of the Nile has risen '096 m. per century in the last 2800 years, while the level of the cultivated Nile valley has risen by deposit much more rapidly, viz. at the rate of '143 m. per century. Owing to this disproportionate rise of the soil, the difficulty of irrigation during low Nile has much increased. Ventre Pacha also points out that a graffito at Luxor recording that the temple was flooded by an exceptionally high Nile in the 3rd year of Osorkon II. had been interpreted in an exaggerated sense: one of the newly-discovered records gives the exact height of that inundation (*A. Z.* xxxiv. 95).

Botany. Two fragments of wood of about the XXth Dynasty prove on examination to be *Dalbergia melanorhylon*, one of the *Leguminosae*, still grown in Egypt. This is therefore presumably the ancient *hebnî*, ebony, of Egypt (DR. BEAUVISAGE, *Rec. de Tr.* xix. 77).

Medical. LANGE identifies the words for finger, toe, nail, &c., in the Ebers Papyrus; also the expressions for the degree of heat at which the medicaments are to be swallowed or applied, viz. "at pleasant heat," "at finger heat" (such as the finger can bear), "at spitting heat" (so hot that the patient spits it out? hardly referring to the bubbling of boiling water?), and "between the two heats" (*A. Z.* xxxiv. 76).

LORET identifies the words for "groin" and "perineum," and endeavours to unite a number of words, *ad*, *at*, *ader*, *aadt*, under one root connected with the breeding of animals.

A long series of gynaeceological prescriptions and a short veterinary text. GRIFFITH, *Hieratic Papyri of Kahun and Gurob*.

DR. VON OEFELE is publishing a history of medicine before Hippocrates (*Geschichte der vorhippokratischen medicin*), in autograph.

Metrology. A weight of 270 *deben*, with the name of Taharqa, confirms the reading *deben*, first proposed by Spiegelberg, for what was formerly read *uden* (E. BRUGSCH BEY, *A. Z.* xxxiv. 84).

Mathematics. HULTSCH, *Elemente d. Aegyptischen Theilungsrechnung*, pt. I., from the *Abh. d. phil. Cl. d. Königl. Sachs. Gesells.*, Bd. xvii. 1895. This careful examination of Egyptian methods of division did not reach me in time to be noticed in last year's Report. The materials are of

course mainly furnished by the Rhind Papyrus and the Graeco-Egyptian mathematical papyrus of Ekhmîm.

Some new mathematical fragments are contained in the present writer's *Papyri of Kahun and Gurob*.

LAW.

PROFESSOR REVILLOUT has published a thick volume of lectures, delivered at various dates since 1882, on ownership, *La propriété, ses démembrements, la possession et leur transmission en droit Égyptien comparé aux autres droits de l'antiquité*; also *Notices des papyrus démotiques, archaïques, et autres textes juridiques ou historiques à partir du règne de Bocchoris jusqu'au règne de Ptolémée Soter*, containing much that is of great importance: these are translations of a vast number of legal and other documents, the first of them being a papyrus attributed to the reign of Bocchoris.

In *Rev. Ég.* viii. 1 the same writer treats several hieratic and demotic texts from the point of view of legal and constitutional history. These texts are: the letters in the Sallier Papyrus, the demotic prophecies or chronicle, and the dialogue between a cat and a jackal. From copies given to him by Eisenlohr of unpublished judicial papyri of the time of the later Ramessides, Revillout selects three for translation. One of them contains a criminal process. Another, according to him, gives evidence: 1st, of a bronze coinage called *khalkenen*, which he compares with the Greek word *χαλκῆιον*, and with the Roman *as* (a wonderful discovery, if true); 2nd, of the *actio sacramenti*, or staking a forfeit on the result of an action by each of the parties to it. The third papyrus concerns the examination of witnesses, and yet another touches on the corruptibility of functionaries.

Professor Revillout was so long known as the only writer on Egyptian law that it is a pleasure to find that, in addition to Spiegelberg, a young Frenchman is now attacking the subject. M. ALEX. MORET has written an article on *L'Appel au roi en Égypte au temps des Pharaons et des Ptolémées* (*Congr. Genera*, iv. 141). M. Moret is industrious in collecting examples of whatever subject he may be discussing, and ingenious in drawing conclusions from them. When his philological knowledge and judgment are matured sufficiently to keep his imagination in check, his contributions will doubtless be of great value.

MANNERS AND CUSTOMS.

WIEDEMANN has written an elaborate article on the game of drafts

amongst the Egyptians, illustrated by a new text from an ostrakon in the Louvre (*Congr. Geneva*, iv. 37).

PREHISTORIC ARCHAEOLOGY OF EGYPT.

The term prehistoric is generally understood to include the Palaeolithic Age of Man, the Neolithic, the Bronze Age, and the period of the first introduction of iron. In some countries history begins before the introduction of iron; in Egypt it seems to begin very early in the Bronze Age. For convenience, however, we may include under the term Prehistoric Archaeology of Egypt not only what is truly prehistoric there—and the limits of this it would be hard as yet to define, even approximately—but also all matters bearing on the question which are in other lands considered to belong especially to the domain of prehistoric archaeology: the use of stone for weapons and implements, the gradual substitution of metals, and the introduction of the potter's wheel. In those countries civilization was less forward in all respects, writing was unknown, and the remains of the early periods consist almost solely of pottery, stone, and metal, and of rude earthworks for defence, for dwellings, and for interments. Egypt, on the other hand, attained the high watermark of culture for the time, and its unrivalled climate preserves a fuller record to the archaeologist than even the lake dwellings can show for certain localities in Europe.

In this department there has been during the past year a sudden increase of interest. The late director of the Department of Antiquities himself, having studied personally the prehistoric remains of Persia and Armenia, was naturally disposed to enter upon the same field of research in Egypt, on his arrival there in 1892. The results of his studies and observations are now given in a volume well written and richly illustrated by the hand of the author himself (*Recherches sur les Origines de l'Égypte, l'Âge de la Pierre et des Métaux*). Egyptologists have either neglected the subject, or treated it with little appreciation and understanding of the work done elsewhere, while outsiders have had few opportunities of making observations in Egypt, and have feared to draw conclusions regarding the Nile Valley from the analogy of other countries. Up to a very recent date the question as to the existence of a palaeolithic, or even of a neolithic age in Egypt has been answered very doubtfully. Implements from Egypt of palaeolithic type are now well known, few disputing their extreme antiquity, and almost assuredly imply the existence also of a later stone age prior to the introduction of

metal. In a country like Egypt, the seat of an advanced civilization which threw out arms of communication and trade in all directions, some of the materials and some of the secrets of the metal-worker must have been early known. But the country itself was poor in metals, and until the time of the Middle Kingdom they were used for articles of ornament and luxury, or for tools of exceptional quality and cost. Gradually they were put to commoner use, but it was not until the XVIIIth Dynasty that bronze was cheap enough to oust stone; and although iron is the most abundant of African metals, and now is freely used by the natives of the interior, the difficulty of smelting and working it so long prevented its employment that the first examples known to exist in Egypt date from the XXIIInd Dynasty. By the time of the XXVIth Dynasty iron had become common.

M. de Morgan begins with a chapter explaining how North Africa rose out of the Eocene seas, and after various vicissitudes the Nile valley was formed. Egypt, as we know it, came into existence in the Pleistocene epoch, and then began the alluvial deposit to which the richness of the soil is due. But before the formation of the Nile valley, palaeolithic man was on the ground, and he has left us, both on the surface of the desert and among the gravels, records of his presence in well formed axes of flint of the same type that are met with in England as far north as Yorkshire, in France, in Germany, and even in India and South Africa.

Of the obscure period of transition from palaeolithic to neolithic man, nothing as yet can be recorded from Egypt; and in dealing with the neolithic period it is difficult to know what to exclude as belonging to the bronze period. M. de Morgan boldly gathers the whole mass of the later stone implements together, attributing them to the Stone Age, and would apparently deny that any but a very exceptional survival of flint is to be found in the historic period and contemporary with bronze. This is a high-handed proceeding, and one hardly to be expected of a professed student of prehistoric times. It must, however, be admitted that in Egypt stone implements have as yet rarely been discovered in tombs even of the earliest historic age, and this is a fact which lends some colour to M. de Morgan's hypothesis. On the other hand, flint knives are regularly figured in XIIth Dynasty scenes of sacrifice, and flint-headed arrows are found in tombs of about the XIth Dynasty. The observations of explorers are distrusted by M. de Morgan, but these at least are facts that he cannot ignore. And Mr. Petrie's observations, referred to in a complimentary manner on more than one page of the

book, are contrary to the author's theory and so have to be set aside as not sufficiently exact, yet anyone who will look through the records in *Kahun*, *Illahun*, and *Tell el Amarna* will see that, unless an enormous mistake has been made, sickles set with flint flakes were in use in the XVIIIth Dynasty, and that in the XIIth Dynasty knives and tools of stone were as abundant as those of metal, a fine specimen with its rush-wrapped handle being found in actual association with metal tools. Moreover, the axes found at Lisht, the great site of the beginning of the XIIth Dynasty (see p. 101 of M. de Morgan's book), are identical with those found at Kahun. It is incredible that such specimens are really neolithic tools which were lying on the surface of the ground when the city of Kahun was built in the XIIth Dynasty, and were afterwards mixed up with the handiwork of its inhabitants. We may therefore take it that in the Middle Kingdom, though bronze was common enough to be regularly used by the tool makers, it was still sufficiently scarce to be supplemented by stone for any purpose to which the latter was well adapted. Doubtless the further back we go the more indispensable shall we find stone to have been, but as yet few observations have been made bearing on this remoter period. The "New Race" with its splendid flint work is of course treated by M. de Morgan as neolithic, and not unjustly, for bronze is of the greatest rarity in connexion with it. Here the highest skill was applied to working the flint, which was then the best material to be had, while at a later period that skill was applied to metal work. I have little hesitation in following M. de Morgan and placing the "New Race" in the prehistoric age. The facts which Mr. Quibell observed at Ballâs, and which are now published, were insufficient to support a theory that two races could live side by side for centuries, the one familiar with the potter's wheel, the art of the metal-worker in bronze, &c., and the other practising the highest art in the making of flint tools and the moulding of pottery by hand, without making use of metal or of the wheel. Mr. Quibell's discoveries during the past year at El Kab threw fresh light on the subject, and we may hope that he will thoroughly reconsider it and help to settle this most important question of the "New Race."

According to M. de Morgan, the Bronze Age was introduced into Egypt by the "Egyptian conquest," i.e. by the race who entered from the East, suppressed the aboriginal inhabitants, and founded the monarchy. It practically extends throughout Egyptian history down to the XXVIth Dynasty. Most of the bronze arrow-heads on p. 210 are of the XXVIth Dynasty or later; but figs. 569,

570 are of Ramesside type, and 567 looks very early, perhaps before the XVIIIth Dynasty.

M. de Morgan displays in this book acuteness and a considerable power of observation, qualities to be expected in so successful an explorer. His work covers the whole ground, is stimulating and independent; and if he has not given due attention to the observations of other scientific men, and his own observations have been marred by impatience and the desire to get brilliant results from excavating the whole of Egypt at once, it will at least rouse more interest in the subject. What is imperatively needed is patient investigation on the spot. The student can by no means look on *l'Age de la Pierre et des Métaux* as an infallible handbook; and in respect of the dating of objects the illustrations to Professor Petrie's little *Ten Years' Diggings* form a better guide.

Mr. Seton Karr has collected a vast number of flints from flint mines and workings in the Eastern desert in the Wady esh Sheikh district, sometimes as far as 30 miles from the Nile. These mines were known to Johnson Pacha 10 years ago, but no one had hitherto visited them for archaeological purposes. According to the *Times*, "At some of the mines were shafts about 2 ft. in diameter, filled up with drifted sand and surrounded by masses of excavated rock neatly arranged. There was usually a central work-place, where most of the objects were discovered, but in some mines a number of clubs or truncheons lay distributed uniformly, as though hurriedly left when the mines were last abandoned." It will be recollected that Mr. Seton Karr formed a large collection of palaeolithic implements in Somaliland, two years ago.

In *Verh. d. Berl. Gesells. für Anthropologie Ethnologie und Urgeschichte* (1897, p. 27), Professor Virchow has published two letters of Dr. Schweinfurth with regard to De Morgan's publication, and in connexion with discoveries relating to the earlier periods. Two of Dr. Schweinfurth's observations were of especial importance, viz. that the hair on the skulls discovered by M. Amélineau at Abydos had probably lost colour by age, and might originally have been black, and, that, contrary to the opinion of Dr. Fouquet, the contents of the skulls seemed to have no traces of resin, but were merely the residue of brain. With regard to the first statement, Dr. Virchow agrees that probably some change had taken place in the colour of the hair, but that as the black hair of the Egyptian mummies has retained its colour it is most probable that these ancient people to whom Amélineau's skulls belonged had originally a light-coloured hair, and so were of "Libyan" race. With regard to

the second point, Dr. Salkowski has elaborately analyzed a fragment of the contents of the skulls from Abydos and found a large proportion of resinous matter: a Peruvian skull examined at the same time gave an entirely different result, and no trace of resin.

The contents of a fine "New Race" tomb from Negadeh, and an earthenware boat with figures from another tomb, also from Negadeh—now in the Berlin Museum—are figured (*A. Z.* xxxiv. 158), with description by Schäfer.

In *l'Anthropologie* (viii. 327) S. REINACH reviews at length the recent publications on the prehistoric age in Egypt. He is somewhat cautious regarding the palaeolithic age, as the absolute proof that implements of palaeolithic type in Egypt were made in a different geologic age, having a different fauna to the present, is not yet forthcoming. (In America it is pretty well ascertained that the palaeolithic types of stone implements are contemporary with the other types, and there may be doubt as to whether this is not also the case with those from Somaliland, South Africa, and India.)

In *Beni Hasan III.* the present writer has published two examples of a scene of manufacturing flint knives. The tombs in which these are represented date from the beginning of the XIIth Dynasty, and, such subjects being taken from the ordinary occupations of the people, they furnish a new proof of the prevalence of flint-working in that age. In the same volume are many facsimiles of drawings of knives in these tombs, most of them being clearly of flint. They are in the hands of cooks and butchers sacrificing oxen, and in some cases a sharpening tool is being applied to them.

ANTIQUITIES AND ARCHAEOLOGY.

A Catalogue of the Egyptian Antiquities in the Possession of F. G. Hilton Price, is a catalogue of an important collection prepared by Mr. Price himself. It contains figures of many rare specimens: such objects as the weight of Khufu, the model of an Archimedean screw, the bronze figure of a bat with folded wings, arrest our attention at once in turning over the pages.

PETRIE (*Proc. Soc. Ant. Scot.* xxx. 30) publishes fragments of an ebony casket of the time of Amenhetep III., from the Rhind collection. It is inlaid with ivory and gold and has a figure of Bes in relief. Professor Petrie has some interesting remarks on this deity, in both its female and male form, and connects it with Arabia.

G. BÉNÉDITE describes a beautiful statue of Queen Karoama of the XXIIInd Dynasty, at the Louvre. This statue was obtained by Champollion, but for years its delicate workmanship and fine gold inlay were almost hidden by incrustation. It has recently been cleaned and displays the queen as Isis-Hathor (*Gazette des Beaux Arts*).

Beni Hasan III., with 6 coloured plates of hieroglyphs, and 4 coloured plates illustrating the manufacture and use of flint knives; reviewed by MASPERO (*Rev. Crit.* xliii. 201).

In the most beautiful Egyptological plates that have appeared this year STEINDORFF has published the 3 coffins of Mentuhetep in the Berlin Museum, with all the furniture discovered in the tomb by Passalacqua. Archaeologically this publication is extremely valuable, and the explanations by the editor are much to the point. (*Das Grab des Mentuhetep*, Heft. viii. of *Mitth. a. d. Orient. Samml. z. Berlin.*)

The tomb of Anna (Abd el Kurna) has been published by H. BOUSSAC (*Miss. Arch. au Caire*, xviii. 1); 16 plates in colours. These plates are from water colour sketches which won a medal at the Salon of 1892, and their interest is chiefly artistic. The tomb which they represent is, however, of considerable importance, and this may have influenced the editor to publish them among the works of the *Mission*, of which M. Boussac was a member. As for the inscriptions, the editor promises to supply accurate copies in the text.

In Devéria's *Mémoires* (i. 145) there is a fragment of some length on the use of the sedan chair in Egypt.

FINE ART, ARTS AND CRAFTS.

A new French writer has come to the fore in M. G. FOUCART, who has written a very able book on the Lotus Column in Egypt: "the most complete and important study that has been published on any single item of Egyptian archaeology," and "a grateful contrast to the piles of showy volumes full of errors of transcription and drawing which have rapidly loaded the shelves of Egyptology in recent years." It is noticed in a brilliant review by PETRIE (*Journal of R. Inst. of British Arch.* iv. 361). The book is full of valuable facts and references, and the review is very stimulating and suggestive.

Foucart also reviews Petrie's *Egyptian Decorative Art* (*Rev. Arch.* xxix. 267). He well appreciates these brilliant essays; but his doubt as to the explanation of the *dwl* sign will be echoed by many. He also deals with the conventions of Egyptian artists when representing archi-

tectural subjects, in an illustrated article containing several noteworthy observations (*Rev. Arch.* xxix. p. 279).

STEINDORFF (*A. Z.* xxxiv. 107) writes a short article on the correspondence of the principal parts of a temple and tomb with those recognized by Borchardt in the plans of the houses of Kahun and of the palace of Tell el Amarna.

BORCHARDT (*ibid.* 122) deals with the same subject in describing the temple of Luxor, of which he gives the architectural history. The principal cause of the remarkable change of axis in Rameses' addition of the hypostyle court is the position of a chapel of Thothmes III. in the direct central line. Behind the site of this court of Rameses, Amenhetep III. had projected and commenced a great basilica hall, with nave and aisles supported by columns. This was unfinished at his death, and the nave alone completed summarily by Tutankhamen. The article is full of excellent observation, and promises well for the future study of Egyptian architecture. Unfortunately, during its recent excavation, the ruins of the upper part of this temple were thrown into the river, so that little can now be ascertained about the method of roofing and lighting employed. It is to be hoped that future excavators will bear this lesson in mind.

In *Sitz. b. d. Königl. Akad. zu Berlin* (1896, p. 1199), Borchardt also reports upon the architectural condition of the temple buildings at Philae. In *A. Z.* (xxxiv. 69) he gives two mason's drafts, one of a column from the great temple of Philae, and one of a cornice at Edfu: both of these are Ptolemaic. The latter was probably for the great pylon; the former was for a certain column on the east side of the outer court. He also notes an ellipse described on a wall of the Luxor temple.

In the former journal (1897, p. 752) Borchardt likewise sets forth some most important evidence bearing on the date of the Great Sphinx. The ribbing of the royal headdress is of the style which he shows to be peculiar to statues belonging to the Middle Kingdom. This general date may probably be narrowed down to the end of the XIIth Dynasty, and possibly all the statues in question may represent Amenemhat III., one of the most active kings in monumental work. Borchardt, further, supports in part Bissing's valuable observation, that the use of eye-paint in prolonging the lines of the eye is not indicated under the early Old Kingdom, but admits that it is occasionally found in the VIth Dynasty. He also states that sphinxes did not in early times represent deities but kings, and that the Gizeh Museum statues of Old Kingdom

kings are of later fabrication. All these are points which we hope that he will work out more completely.

BISSING (*Rec. de Tr.* xviii. 132) writes on the technique of heads of statues in the Saïte period, and traces Greek influence in one class of them.

MISS M. MURRAY (*P. S. B. A.* xix. 77) publishes facsimile of hieroglyphs sketched in ink on an unfinished stela of Amenhetep II., found by Mr. Petrie at Thebes.

ARAB ANTIQUITIES AND INSCRIPTIONS.

CASANOVA completes his History of the Citadel of Cairo, in the 5th fasc. of vol. vi. of the *Méms. du Mus. au Caire*.

VON BERCHEM (*Corpus inscript. arab.* fasc. 2, *Miss. arch. franc.* xix.). This contains the Cairo inscriptions of the time of the Bahrite memlouks. It is illustrated with very fine photographic plates and is altogether a most valuable work. The first part, containing the earlier inscriptions of Cairo, appeared in 1894.

PERSONAL, &c.

The *Sphinx* (i. 254) contains obituary notices of Dr. VON NIEMEYER, dragoman at the German Consulate, at one time an enthusiastic student of Egyptology, and of CHARLES WILBOUR. The last was the friend of every Egyptologist who visited Egypt, and a skilful reader of hieroglyphs, whose enthusiasm for the study, however, never led him into print. Unhappily his only direct contributions to Egyptology were two cards of New Year's greetings, in which he informed his friends of the canalization of the 1st cataract by Usertesen III., and of the record of seven years' famine at Sehêl.

MASPERO (*Congr. Geneva*, iv. 95) gives a sketch of H. BRUGSCH. ERMAN (*A. Z.* xxxiv. 90) gives a short notice of the publisher ROST, whose enterprise made easy the way for the *Zeitschrift* and many other Egyptological works.

¹ The supplement of the Munich *Allgemeine Zeitung* for May 20th, 1897, contained an article by Professor Steindorff, of Leipzig, on the retirement of M. de Morgan from the post of Director-General of Antiquities in Egypt. In it the writer dwells on the trained professional skill, the thoroughness and success, with which M. de Morgan carried on his excavations, and, for the most part, duly published his results. If his great plan of cataloguing all the exposed monuments still *in situ* and the ruined sites of Egypt has failed of fulfilment, this is chiefly

due to the fact that he attempted not merely to catalogue them, but to publish all *in extenso*, a task far beyond the combined powers of himself and his assistants.

But the article is mainly concerned with the future administration of the Department of Antiquities in Egypt, and the writer proceeds: "Now that the Egyptian Government is about to select a new Director-General from among the French candidates, we cherish a hope that the choice may fall, not upon a man capable only of dealing with the study of Egyptian inscriptions, but upon someone of practical training, like De Morgan, and especially fitted for the work of excavation and the architectural investigation of the monuments. . . . Had we to choose between a learned Egyptologist or a clever architect or engineer, we should unconditionally give the preference to the latter."

But whatever he may be, the new Director-General will have a rich field for his labours. Not that it is well to expect from him sensational discoveries such as those of the royal mummies at Deir el Bahri, or the gold jewellery at Dahshur, nor that the clearing and restoration of the temples should proceed at a still greater rate to furnish sights for the tourist, nor that the number of scenes and inscriptions already awaiting study should be largely increased by further excavations. The first imperative demand on the new chief is for radical reform in the control of Egyptian excavations, the manner in which these are now practised having become a crying scientific scandal. Professor Steindorff quotes and emphatically endorses the words of Dr. Schweinfurth: "Important sites have been looted by utterly uneducated persons, who afterwards disposed of their 'finds' as mere wares in the Cairene antiquity market. In consequence of the imperfect supervision generally given to foreign excavators, this progressive exhaustion of the Egyptian soil has assumed the dimensions of positive treason to the cause of science."¹ He then cites a few flagrant instances of amateur and mercenary excavations on important sites during the last season "under the eyes and with the consent of the Egyptian Government. . . . At the request of a native consular agent in Luxor, a near relative of his was empowered to make excavations in part of the Theban necropolis on condition that such finds as might be forthcoming should be divided with the Museum at Gizeh. The man in question was altogether uneducated, and his sole aim in the business of excavation was to procure things for sale. . . . It is obvious that in the course of such proceedings objects of no market value, though scientifically as precious as the finest show specimens, would be cast aside, and no notice be taken of remains illustrative of natural history, while not even an attempt would be made at an accurate record of provenance. No less barbarous is the way in which the ancient necropolis of Eshmunên (Hermopolis Magna)—until then almost untouched—was plundered last year by a company of Cairene dealers, and the spoils scattered throughout the antiquity markets of the world. The history of that necropolis none will ever know: the site is irrevocably destroyed. These instances might easily be multiplied tenfold. . . . The permission to excavate should be granted only to such scientific men or architects as offer complete security for the exact observation and noting of all that is found, however insignificant, and who accept the responsibility of making prompt and exhaustive publication of the results of their investigations."

"It is also eminently desirable that M. de Morgan's project of cataloguing the Egyptian antiquities and monuments still *in situ* should not be allowed to drop, but that it should be carried out on a modest scale after the style of a compact, scientific Museum-Catalogue. Thus, not only would the foundation be laid for the

¹ For Dr. Schweinfurth's indictment, see *Archæological Report*, 1895-6 (pp. 37-9).

topography of Ancient Egypt, but scholars would also thereby be furnished with a well arranged handbook to the accessible monuments and inscriptions in the country."

A further legacy to the new Director from his official predecessors is the duty of making full and scientific publication of the results of former excavations. "Not only is there no full publication of the funeral outfit of Aahhetep, which first revealed to us the treasures of the Egyptian goldsmith's art, but even the world-renowned mastabas of Ty and Ptahhetep, excavated by Mariette—as to the artistic and archæological importance of which no word is needed—are still unpublished. The publication of the Serapeum discovered by Mariette has never been completed. As for the royal mummies and their belongings found in the pit at Deir el Bahri, the discovery of which sixteen years ago excited such wide and well-founded enthusiasm, although M. Maspero has dealt exhaustively with this in its historical aspects, and also given an inventory of the objects found, there is still needed a full illustrated account, including objects which at first might have appeared insignificant. And we have no publications of the mastabas of Mereruke (Mery), Kagemni, and Ptahshepses, discovered by M. de Morgan. For these we trust that we are not to be kept waiting much longer, and that their appearance is not relegated to the Greek Kalends in consequence of M. de Morgan's departure. Here again, we have indicated only a few of the more obvious instances of neglected responsibilities. . . . It cannot be urged that the means are wanting for such costly publications. The claims of science in the matter could be met by setting aside annually the cost of a single excavation if the publications were instituted on a modest scale, after the style of Flinders Petrie's Memoirs. But that excavations should be made and their results—no matter how insignificant—withheld from the world of learning is a course of proceeding against which no protest is too strong."

Herr Steindorff then points out how impossible it is for a single official adequately to supervise excavations and the preservation of the monuments and ruins, and at the same time to administer the Museum of Cairo, the greatest Egyptian museum in the world. On the lowest computation this museum (founded by Mariette 1857-8) contains—apart from its stores—four times as many antiquities as the Egyptian Museum in Berlin, where "one director, two assistant keepers, and several assistants are barely adequate to the official and scientific work for which they are responsible." . . . In the Museum at Cairo "there are at present—apart from clerks—the chief, two keepers (*conservateurs*), two assistant keepers (*conservateur-adjoints*), an artist (*inspecteur-dessinateur*), and a restorer (*conservateur-réparateur*). Their employment is by no means confined to the administration of the Museum, but is largely connected with excavations and the charge of the monuments in the country. By reason of his extensive excavations M. de Morgan himself could devote but a scanty portion of the year to his duties as chief of the Museum, and the services of one assistant keeper, the artist and the restorer, were likewise mostly claimed by work lying outside its walls. The remaining officials—one keeper and one assistant keeper—are Arabs, with slight scientific training, who can do little therefore but attend to the ordinary routine business. For years, in fact, the whole administration of the Museum has rested in the hands of a single keeper, Emil Brugsch-Bey, a German, and brother of the renowned Egyptologist, Heinrich Brugsch, who died but a few years ago. It is obvious that under such administrative conditions a scientific institution of the size and importance of the Cairo Museum cannot fail to suffer. For instance, the Museum has no full, scientific, and accessible catalogue to specify each antiquity and its provenance. During certain years such an inventory was more or less kept for others it is

altogether wanting, and the sources of various objects can at best be ascertained from memory (!), sometimes not at all. Yet Mariette, the founder of the Museum, once stated that, unlike the European collections in which, generally speaking, the provenance of even the most important objects could not be specified, in the new Museum this should be known of the most insignificant antiquity. In walking down the long rows in the Museum one is surprised how few exhibits are provided with explanatory labels. The visitor who is not a specialist gazes on most of them, unable to find any answer to his questions as to what they represent, to what period they belong, and whence they came. This defect obviously frustrates the educational purpose of the Museum, nor is there any useful guide to remedy it. The masterly and really classical catalogues of Mariette and Maspero are no longer of practical service since the transfer of the Museum from Bulak to Gizeh, and the consequent rearrangement of the antiquities. The present guide is so untrustworthy and scientifically defective as to be no substitute for them. If a satisfactory handbook is demanded by the multitude of tourists which annually visit the Museum, no less do Egyptologists demand the systematic publication of the many treasures stored there, or at least a descriptive catalogue of them. But without a complete change in the system of administration these wants will remain unsatisfied, and the evils described grow into an irremediable injury to science.

"It is absolutely essential that the important post of General Director of the Antiquities, responsible for the preservation of monuments and the conduct of excavations, and that of the Chief of the Archaeological Museum should no longer, as hitherto, be united in one person, but that a separate staff should be appointed for the administration of the Museum. . . . The work to be done there can be accomplished only under the guidance of a chief, who shall devote the whole of his strength and energy to the department over which he presides, and who shall be solely responsible for it. If such an appointment is delayed, the responsibility devolves upon those in power, and science will *not* be slow to hold them responsible for their grave offence, and for the irreparable losses thereby inflicted upon her—and openly to impeach them. *Videant Consules!*"

F. LL. GRIFFITH.

B.—GRAECO-ROMAN EGYPT.

THE year 1896-7 has been a fat year, a year of discoveries recalling the sensations of 1891. Of the most extensive of these discoveries, those made by the Egypt Exploration Fund itself, it is not necessary to speak in detail, as they are described in another part of this Report. It is sufficient here to record that they rival in bulk the great finds of Arsinoë and Socnopaei Nesos, and are distinguished from both of these by the quantity of literary material contained in them. It is true that, so far as at present known, the literary documents are very fragmentary; but even fragments, when they include such things as Sayings of our Lord, third-century Gospels, and stanzas of Sappho, may be matters of the greatest interest. It may confidently be expected that the new

Graeco-Roman Branch of the Fund will supply materials for this Report for many years to come.

The past year has, however, also produced a literary find of greater size than any of those from Oxyrhynchus, one which, in fact, may claim to be the most important, from the purely literary point of view, that the sands of Egypt have yet brought forth. In December last the British Museum announced the acquisition of a papyrus containing the lost poems of Bacchylides, a lyric poet of the great age of Greek literature, the contemporary and rival of Pindar. The papyrus was unfortunately terribly mutilated, and much of it has been wholly lost. It has been a work of considerable trouble to place the multitudinous fragments in their proper places, but it is work which amply repays the time spent upon it. In the state to which it has now been restored the manuscript contains some 1300 lines (besides some unplaced fragments, mostly very small, and in no case containing a complete line), and of these nearly a thousand are either complete or admit of fairly certain restoration. There is thus ample material for forming a sound estimate of the poet's quality; and though we do not find in him a new Pindar, we find a writer of considerable grace and elegance, valuable and interesting on his own account, and one by whose help we can appreciate Pindar's genius more justly and accurately than before. It is, however, unnecessary to deal with him here at length, since it may be hoped that the poems themselves will see the light not much later than this Report.

Three literary texts are published in the new part of the *Mittheilungen*. One of these is the fragments of the *Hecale* of Callimachus,¹ which were provisionally published by Professor Gomperz some years ago, but now are definitely and officially re-issued, with a few additional remarks. In this instance the text is not preserved on papyrus, but on a board, something like a large school slate, and evidently intended for school purposes. On one side were written extracts from the *Phoenissae* of Euripides, on the other from Callimachus' miniature epic. They are written in four columns, and about one-third of the height of the board has been preserved. The date appears to be of the fourth century A.D.

The other literary texts in the *Mittheilungen* are two papyri of Xenophon, which are published by Wessely.² One is from the *Cyropaedia* (v. 2. 3—v. 3. 23, imperfect), of the second century, the other, which is more extensive, from the *Hellenica* (i. 2. 2—5. 8), of the third century, being written on the *verso* of a papyrus containing a tax-register of the end of the second century. In neither case are the textual variants

important; and the general effect of their testimony is to confirm the conclusion already derived from most of the literary papyri which have hitherto come to light, in favour of the substantial soundness of our existing classical texts.

The minor literary publications of the year include an interesting fragment edited by Professor Mahaffy, which he regards as a portion of a romance.³ It is written on the back of a papyrus, on the *recto* of which are accounts of the first century, and appears itself to belong to the beginning of the second century; and it gives, in a kind of poetical prose, a vigorous description of a storm at sea and of the appearance, at the height of the tempest, of the St. Elmo's fire, which settles upon the yards of the ship. The narrative is in the first person, and certainly has the air of a romance, though this has been disputed by Crusius⁴ with arguments which do not seem convincing.

The only literary text which remains to be mentioned (apart from those in Messrs. Grenfell and Hunt's volume noticed below) is one published by the present writer, a handsomely written fragment of a work dealing with the customs of some people or tribe, apparently the Spartans.⁵ The work to which it belongs may have been a treatise on the Lacedaemonian constitution, though it is also possible that it was merely a general ethical treatise. Together with this document is published a non-literary text which throws light on the powers of Roman officials in Egypt to requisition camels for the public service.⁶ Both texts are from papyri in the British Museum.

A useful, but incomplete, catalogue of the literary texts which have up to now been found upon papyrus has been published by M. P. Couvreur.⁷

Mr. Grenfell has been active, as usual, both in the discovery and in the publication of texts, and having associated with himself Mr. A. S. Hunt, of Queen's College, Oxford (Senior Demy of Magdalen College and Craven University Fellow), has produced a second volume of Greek papyri.⁸ The majority of these are non-literary, and the literary fragments are small; but some among them are of special interest. The most important is a scrap of the very early Ionian writer, Pherecydes, dealing with the marriage of Zeus and Hera. By extraordinary good fortune this small fragment included one of the known quotations from Pherecydes, which was recognized by Mr. Leaf, and the identity of the author thus established. It adds something to our knowledge of early Greek prose, and (as usual) subverts the theories which had been based on the extant fragments. Messrs. Grenfell and Hunt also publish

some Homer fragments of the third century B.C., which, like those previously published by Mahaffy and Nicole, contain additional lines not existing in the vulgate text, but in one case (which adds to their interest) quoted by Plutarch. This phenomenon, which might fairly be disregarded when found only in one or two instances, assumes a different importance when it is found to be nearly universal in the earliest papyri; though it is to be remembered that all these probably come from the same district, and that the additional lines have so far not been of a striking character.

In addition, Messrs. Grenfell and Hunt publish some scraps of unknown authors of the third century B.C., very small but palaeographically interesting; some small portions of Demosthenes' *De Falsa Legatione* and *Contra Phormionem*; a fragment subsequently identified by Gomperz as from Xenophon's *Memorabilia* (i. 3. 15—4. 3); and a Christian document of some interest, being a Festal Letter from a bishop to his flock, very handsomely written in a hand apparently of the sixth century.

The non-literary documents in the same volume are mainly of the Roman period, and are of miscellaneous character, including an assortment of toll receipts for the transit of goods between the villages of the Faiyûm, certificates of labour done on the embankments (five days in the year was the quota required), and letters, receipts, &c., of the usual kind. Palaeographically, these papyri fill some gaps in our knowledge, by providing dated specimens round about the years 300 and 400. The Ptolemaic documents are very perfect in many cases, and provide excellent palaeographical specimens, but add little to what was contained in Mr. Grenfell's earlier volume, being contracts of sale or loans of the same kind, and with the same formulae. It should be added that the acquisition of several of them is due to the munificence of Mr. E. R. Bevan, who has presented them to the British Museum. There are also some Byzantine documents and a few Latin fragments. The indices to the volume are very full and elaborate, and there are some useful facsimiles.

Three parts of the Berlin publication⁹ have appeared during the past year, containing eighty-five documents, which brings up the total number of papyri published by Messrs. Wilcken, Krebs, and Viereck to 696. The documents contained in the new parts are mostly of the same character as those which have preceded them, and do not call for detailed notice; but among them is a Latin papyrus of some length (edited by Gradenwitz) containing imperial edicts relating to appeals to the emperor and the privileges of veterans (No. 628). The date is not stated. There is also (No. 646) a communication from the epistrategus of the

Hepranomis and the Arsinoïte nome to the strategi in his district, inclosing an order for public rejoicings and sacrifices on the accession of Pertinax (A.D. 193). Professor Mommsen also re-publishes the Latin military roll of the year 156, giving the strength of a cavalry cohort stationed at Apollinopolis, which he had already published with commentary in the *Ephemeris Epigraphica* (vii. 456-467), and which also appears in the facsimiles of the Palaeographical Society (2nd series, No. 165).

Among articles dealing with the previously published Berlin papyri may be mentioned one by Mommsen, discussing Nos. 267, 326, and 388;¹⁰ and the last of these documents is also the subject of an article by M. Dareste.¹¹ Professor Wilcken's publications are this year limited to a single article, based upon Berl. Pap. 15, in answer to Professor Gradenwitz.¹² Some very useful work has been done by Dr. Paul Meyer in bringing together some of the results to be gathered from the Berlin and other papyri on the marriage privileges of the Roman soldiers in Egypt under Trajan,¹³ the list of the Prefects of Egypt, which the papyri enable us to correct and amplify,¹⁴ and the meaning of the rather obscure technical terms *κάτοικοι* and *ἐπίκρισις*.¹⁵ Another new worker in the field of papyri has appeared in the person of Mr. Stanislaus Witkowski, who, as an appendix to an essay on the grammatical importance of Greek papyri, has published a number of corrections to papyri already edited, especially those of Paris, of which the texts in the *Notices et Extraits* are notoriously imperfect.¹⁶ M. Theodore Reinach, as once before, follows Wilcken in discussing a papyrus relating to a Jewish embassy to the Emperor Claudius (*cf.* No. 6 in last year's Report).¹⁷

The Greek inscriptions found by Professor Petrie at Koptos in 1893-4 have been edited by Mr. Hogarth,¹⁸ the largest and most important of them being a table of the tolls imposed on traffic by the great caravan road from Koptos to Berenice on the Red Sea. This inscription, which is now in the Gizeh Museum, has also been edited, with five others (two in metre), by M. P. Jonguet.¹⁹ Other inscriptions found in Egypt have been published by MM. Cagnat²⁰ and Schwarz,²¹ and a collection of ostraka by M. H. Graillot.²²

Professor Mahaffy's history of the Ptolemies, which was noticed in last year's Report, has been quickly followed by another work on the same subject by Dr. Strack;²³ but this I can do no more than barely mention, not having yet had an opportunity of reading it. A single aspect of the Ptolemaic dynasty is treated in a magazine article by Dr. Kaerst,²⁴ who traces back the conferring of divine honours upon the sovereign to the time of Alexander himself; and the foundation of

Macedonian rule in Egypt is handled in a fresh and suggestive, though necessarily brief, fashion in Mr. Hogarth's brilliant essay on the two great kings of Macedon.²⁵

The publication of the second volume of the British Museum catalogue of Greek papyri has been delayed by the appearance of Bacchylides, which takes precedence by right of its greater and more general interest; but I hope that the catalogue, part of which is already printed, will appear in the course of the coming year—a year which seems likely to provide ample material for students of the remains, literary and otherwise, of Graeco-Roman Egypt.

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C.—COPTIC STUDIES.

1. *Biblical*. The first of a series of articles appearing in the *Revue Biblique* and dealing with the Coptic versions of the Bible was noticed in last year's Report. Their writer, Prof. Hyvernat, has by now completed them,¹ and given us thereby an exceedingly useful work, which will be of great service to all interested in the subject. And since the Hesychian recension—the once current Bible, that is, of a considerable portion of eastern Christendom—is still to be recovered, the subject must be among the most important to students of the Septuagint. Prof. Hyvernat's treatise consists of (1) a brief discussion of the peculiarities of the various dialects—no fewer than four—into which translations of the Greek Bible were made; (2) a list, which appears to be exhaustive up to the last year or so's acquisitions, of the known MSS. in each dialect (with dates for the Bohairic MSS.); (3) a description of all publications of these texts; (4) a discussion of the dates of the Coptic versions, the author drawing attention to the manner in which Græco-Coptic bilingual texts of the 6th or 7th centuries may influence this question; (5) an estimate of the nature and importance of the versions, both relatively one to another, and for the reconstruction of a Greek text. It will be seen that this work in its 2nd and 3rd sections embraces a larger field than the lists either of Ciasca, Maspero or Headlam (in *Scrivener*), no one of which deals both with Old and New Testament together.

In printing, some years ago, certain valuable fragments from the Achmimic version of the Minor Prophets, M. Maspero was well aware of the probable inadequacies of the only copy then available. M. Bouriant has since had the good fortune to obtain that part of the original MS. made use of by his predecessor and, adding thereto other fragments, publishes the whole afresh.² Further portions of this same MS. in Vienna (see *Mittheil. Rainer*, II—III, 264) help to make it the

most important biblical document in the dialect as yet known. The text itself shows a relationship first to the one, then to the other of the better preserved versions, the proximity being on the whole closer, as one would expect, to the Sa'idic.

Under this heading may be mentioned, since its most important contents are biblical, the much needed reissue of Lagarde's *Aegyptiaca*, first printed in 1883. From the photograph published in the meanwhile by Rossi (*I Papiri Copti* I.), one can see that the Turin MS. whence Lagarde's biblical texts were taken is among the finest caligraphic as well as philological monuments.

2. *Patristic*. M. Basset has included in his series of Ethiopic Apocrypha a translation of the Rule of S. Pachomius.³ He is the first translator for whom M. Amélineau's Coptic Life of the saint has been available and to it he makes constant reference. Pachomius, whose dates (following Grützmacher) he gives as 285—345, was probably at most but the author of the shortest, i.e. the Palladian, version of the Rule; the third version, or rather paraphrase, M. Basset believes to be of late, Ethiopic origin. It was indeed in Ethiopia that the Pachomian Rule was most popular. It is remarkable that from Egypt, its original home, no version is preserved. This may of course be due merely to a chance, such as that which has given us so many fragments of the Sinuthian Rule from Achmîm, and left us on the other hand ignorant as to the primitive observance in the Nitrian communities.

The present writer has printed what was legible of a palimpsest, containing parts of a narrative of the disturbances resulting from Justinian's interference in the Alexandrine patriarchal appointments.⁴

3. *Gnostic and Magical*. Two translations of the *Pistis Sophia* are this year to be noticed; the earlier, by M. Amélineau,⁵ could only be mentioned in last year's Report. On inspection it proves to be at any rate a readable book, and yet does not give renderings too far removed from the intentions of the Coptic text. In a popular introduction of some thirty pages, the translator deals with the authorship of the work, which he ascribes, as before, to Valentinus himself. He goes at length into the attractive but easily misleading analogies between Gnostic and ancient Egyptian eschatology, finding in the latter several doctrines which appear to resemble features in the system of the *Pistis*. On p. ix. are certain arguments for dating the MS. of the work in the 9th or 10th century, instead of in the 5th or 6th. It is true that the greater part of the volume is written in a peculiar and undoubtedly puzzling hand; but other parts of it certainly show a script which, unless our

dating of Greek uncials is to prove radically at fault, must be assigned to a relatively earlier period. To support a later date by the statement that parchment was "not commonly used before the 6th or 7th century" seems, in the case of a MS. such as that in question, a scarcely more weighty argument than it would be if applied to the great biblical MSS. It is as little probable in the one case as in the other that such volumes were intended for common, popular use.

The second translation is that made for the Theosophical Publishing Society by Mr. G. R. S. Mead⁶ from the Latin version of Schwartz. In the passages which we have tested, Mr. Mead's English appears to represent the Coptic as accurately at any rate as does the Latin. The translation is preceded by a succinct description of all previous works on the subject, and by a description of the MS. These portions of Mr. Mead's book contain a few statements which it may be useful here to notice. The Oxford treatise on the powers of the letters is attributed by its scribe to Apa Seba (Sabas), not to Atasius, as misread in Uri's catalogue (p. xix), the publication of Rossi which the author sought for in vain (p. xx.) is to be found in the Turin *Memorie*, ser. ii., t. xliii. So far from being all the work of a single scribe (p. xxvii.), the MS. of the *Pistis* shows at least two, probably three, different hands—a fact partly recognized by Schwartz (text, p. 121) and noticed also by the present writer (*Coptic MSS.*, p. 3) and capable of clearing up important problems of the text, such as that of the occasional "titles" or headings (p. xxix.). It is true that the theological magazine referred to by Köstlin is not to be found in London (p. xl.). The title is, however, correct; it was a short-lived German publication of the last century. The copies made from Gnostic MSS. by Dulaurier are now preserved in the Paris National Library (p. xxxviii.). Not the least valuable feature of Mr. Mead's work is the analytical table of contents prefixed to it.

It will be of interest to many to know that Dr. C. Schmidt, the editor of the Bruce MS., is preparing a complete translation of the *Pistis* to appear in the new patristic series of the Berlin Academy.

Under the title of *A Coptic Spell of the 2nd Century* Mr. F. Legge has reprinted certain lines of the great Paris magical papyrus from Wessely's edition.⁷ The passage is one of those, numerous in the MS., which contain a mixture of Greek and Coptic, but it is not included in Erman's edition (*A. Z.* 1883). Mr. Legge has done well therefore to call attention to it. But his treatment of the Coptic text is scarcely satisfactory. He has contented himself with adopting for the most part

Wessely's and Revillout's readings. It will suffice for the present to point out that in place of Mr. Legge's ingenious "divine name" Isaspe, the text has merely the words "the seven" (*sc.* olive branches?); that instead of "laugh at," we should read "be"; that instead of "this Ethiopian Satan," the words mean merely "the Satan that is upon him." The chief interest of such texts as these lies of course in the examples they preserve of some of the earliest attempts to use the Greek character for the transcription of continuous passages. As in the other specimens of the kind, the idiom seems to combine features subsequently found separately in the southern and northern dialects.

An Oxford papyrus, containing a prayer for vengeance upon certain of its author's private enemies and employing expressions with a so-called Gnostic colouring, has been edited by the present writer,⁸ who has also printed, from the later text of the above-mentioned palimpsest, a Coptic version of the prayer of the Virgin among the Parthians ("Bartos").⁹ He would here add that an edition of the Ethiopic version of the latter by Dr. Conti Rossini has since been brought to his notice.¹⁰

4. *Philological.* Professor Erman has shown, in his *Bruchstücke Koptischer Volkslitteratur*,¹¹ how much may be made from such unpromising material as a few stray paper leaves bearing fragments of apparently unimportant texts and written by careless scribes in the eleventh century. These leaves contain remnants of popular tales and songs, some liturgical, some secular. Among the former was the history of the monk Archylides and his mother Syncetice, a story of Solomon (in the rôle of magician) and the Queen of Sheba, and that of Theodosius and Dionysius and their advancement from the rank of humble labourers to the imperial and patriarchal thrones respectively. It may here be mentioned that the *Annals* of Eutychius relate the same legend of another pair of friends (see Renaudot, *Hist. Patr.* 104). Of the songs some are of a hortatory character, others are in honour of the Virgin. Several of the texts have interesting rubrics relating to their public recital. But it was not the subject-matter of these fragments which impelled Prof. Erman to devote so much pains to their publication. In the first place the dialect they show is, he holds, an example not of provincialism or ignorance in the writers, but of a deliberate literary idiom which, in the later periods of the Coptic language, developed from the ancient Sa'idic and of which we know very little. And secondly, these texts appear to preserve some of the extremely rare specimens of Egyptian formal poetry, i.e. metrical verse as opposed to compositions "poetical" only in the ideas they contain; and thus they may prove of the greatest

service as a standard by which to recognize the metres of the more ancient literature.

Among the essays collected in honour of Professor Ebers' sixtieth birthday,¹² Dr. von Lemm has contributed one dealing with various linguistic details,—(1) his recognition of the form *mmo* as singular of the antiquated plural imperative *mmēiten*; (2) of *oulōm* as the Sa'idic counterpart of *mrōm ἐμθύμιον*, "pillow"; (3) and of the name of Eustochius of Antioch in the Turin encomium upon Athanasius. Incidentally we are glad to hear that the same scholar is preparing an edition of the important Martyrdom of S. Victor, previously edited by M. Bouriant.

Professor F. Rossi published in 1895 a short article with transcriptions of three Turin ostraca, two of which were already known from Stern's paper in the *Zeitschrift* of 1878. The reverse of one of the latter bears however the continuation of the text in cryptographic characters, and this apparently puzzled the earlier as well as the later editor. In an additional note Professor Rossi has now given their solution,¹³ aided presumably by the transcription of a similar text in Hyvernat's *Album paléographique*. Both these and the other cases of Coptic cryptograms are after all but examples of the well-known Greek system, the key to which may be seen in Gardthausen's *Paliographie*, p. 235.

In his organ, the *Sphinx*, Professor Piehl has a lengthy criticism of Steindorff's Grammar¹⁴ which, among several noteworthy observations, contains statements showing that the critic prefers, in certain questions at any rate, the views of the older to those of the Berlin philologists. Professor Piehl is justified in regretting that none of the younger Coptic scholars have much knowledge of demotic, which he holds would give better material for comparisons than is afforded by the more distant hieroglyphic periods. But some of his discussions are based mainly on hypotheses: that, for example, as to the extent to which the Coptic and more ancient alphabets correspond, or as to the relative ignorance of the later and earlier scribes. The sign treated in Berlin as *ʾin* Professor Piehl still regards as a vowel, and he has certain observations on the nature of the vowel in the syllable which sufficiently indicate his attitude.

In the same publication Professor Piehl, incited presumably by the recent work of Professor Atkinson, spends much pains in displaying the weaknesses of M. Bonriant's edition of the texts relative to the Council of Ephesus.¹⁵ The errors of the latter are certainly pretty numerous, though several of those cited are in reality free rather than faulty

translations. The emendations proposed are, however, for the most part improvements.

Two more works have appeared from the pen of Professor Labib of the Clerical College at Cairo, whose Coptic-Arabic Grammar—now, we are glad to see, in its second edition—was spoken of in the Report for 1894-95. The first of the new works is a small elementary “Reading Book” (as it is called in English on the cover),¹⁶ which consists of tables of syllables and words, phrases giving employment to verbs, tables and exercises on the numerals (where it may be noticed that *Senhûr* is not rightly represented by *Siounhôr*), passages, such as the Lord’s Prayer, for learning by heart, dialogues in a quite Ollendorffian style, and, finally, “European” (i.e. French) phrases transcribed into Arabic letters with Coptic translations. The Coptic equivalents in this last section are for the most part sufficiently arbitrary, and we doubt whether the object at which the writer presumably aims—the revival of a colloquial Coptic—can be attained, or indeed is to be desired. A movement in that direction seems curiously at variance with the tendencies expressed by the writer of the excellent article—we believe him to be M. Simaika—on the actual aims of enlightened Copts of to-day in the *Contemporary*.¹⁷

Professor Labib’s other work is the first volume of a Coptic-Arabic Dictionary, extending to the letter *K*.¹⁸ There is, says the author, no dictionary available for native students, the *Sullim* of Ibn ‘As-âl never having been printed (except indeed by Kircher), and the present work is therefore a natural sequel to the author’s Grammar. Its composition has been slow and the book appears to be exhaustive. Indeed the number of words it contains is one of its demerits; for beyond the material offered by older works—including for instance the lists collected by Goodwin, which the author accepts without question, though sometimes suggesting different etymologies, &c.—Professor Labib has included a large number of Greek words, gathered apparently from the *Sullims*, i.e. ultimately from the Bible and liturgical books, though he does not seem always to be aware of their foreign origin (e.g. *berzelia* is given as Sa’idic, *kasouli* as Bohairic). The every-day use of the ecclesiastical books is, no doubt, an excuse for such a system in a work designed for the Egyptian public at large. All the dialects, even the Achmimic, are represented. The words are arranged in the European fashion, the sequence of the internal vowels being regarded as well as that of the consonants.

Of the numerous Coptic tombstones scattered throughout the museums no comprehensive publication yet exists. MM. Revillout and Bouriant have edited a good number, and M. B. Turaef has recently added an

interesting specimen from Gizeh, specially valuable as bearing a date (A.D. 786).¹⁹ Its text contains formulae to be met with frequently, that with which it opens—"Oh, what a parting is this!" &c.—being apparently particularly popular in the 8th century.

5. *Miscellaneous.* The first entry relegated to this category relates to a publication affecting Christian Egypt, though not connected with Coptic literature. From a MS. of the 12th or 13th century Mr. G. Margoliouth has edited²⁰ a unique liturgy which he attributes to the Melkite or Catholic community, now extinct—at least in its historical form—but during certain periods a more or less weighty factor in Egyptian ecclesiastical politics. The liturgy claims considerable linguistic importance as being written in the little-known Palestinian Syriac. Its most remarkable section is for use during the summer rising of the Nile, and centres in the blessing of some river water, forming thus a sort of preliminary harvest festival. It is remarkable that neither the completely preserved Bohairic liturgies nor the extant Saïdic fragments know anything of such a service, though it seems not impossible that some such festival was once known also to the Jacobites.

The other work to be noticed is the publication, by Dr. K. Reinhardt in the Ebers *Festschrift*,²¹ of an Arabic letter promulgated by a Coptic bishop of Bouît (perhaps the town near Siut, perhaps that near Behneseh), against those who, by the use of magical arts, had injured the health of one of his clergy. The document may be compared with the similar letter published by Steindorff in the *Zeitschrift*, Bd. xxx.

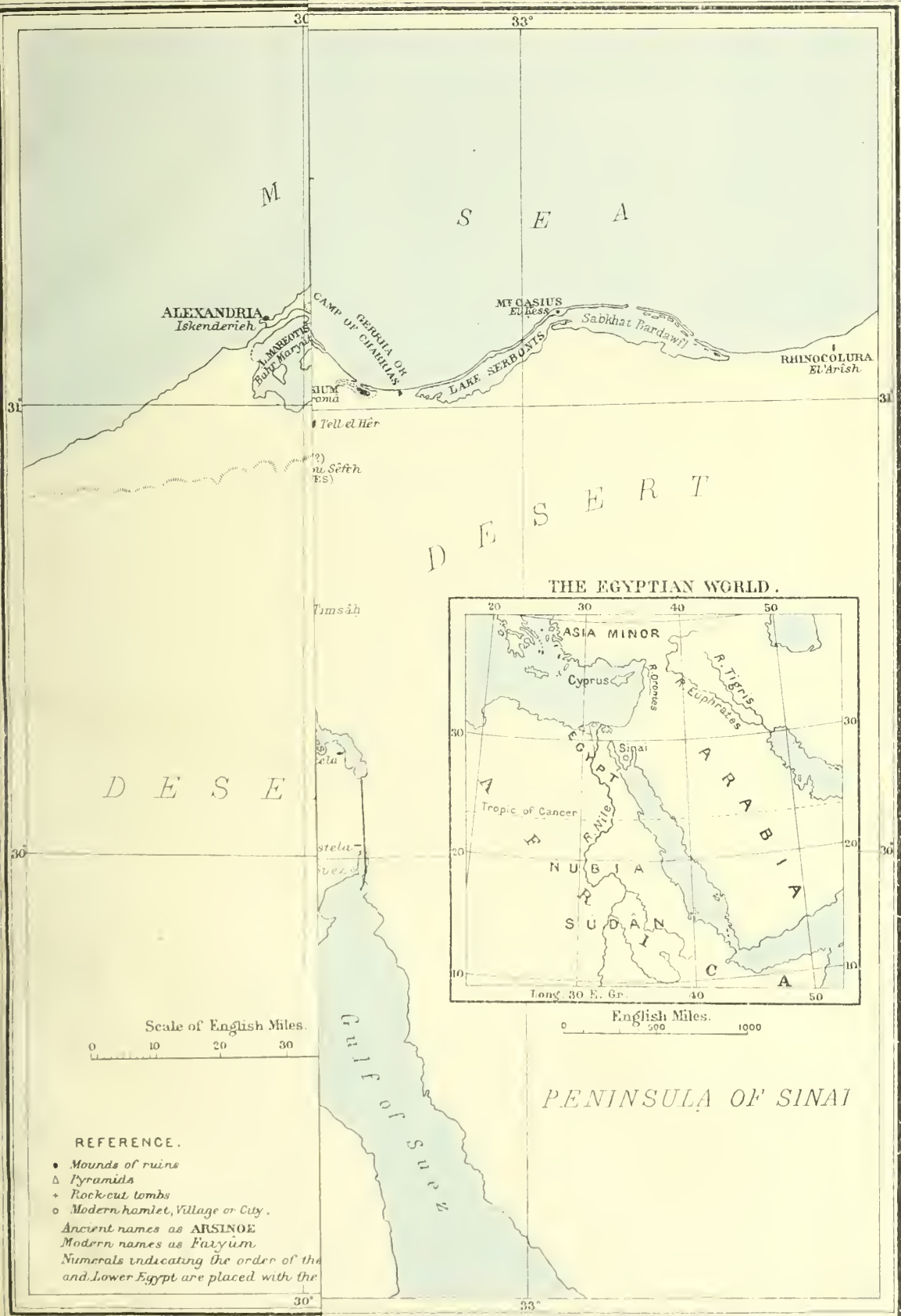
An advance copy of MM. Pleyte and Boeser's complete Catalogue of the Leyden MSS. was presented to this year's Oriental Congress in Paris. The work will be obtainable, it is hoped, early next year.

W. E. CRUM.

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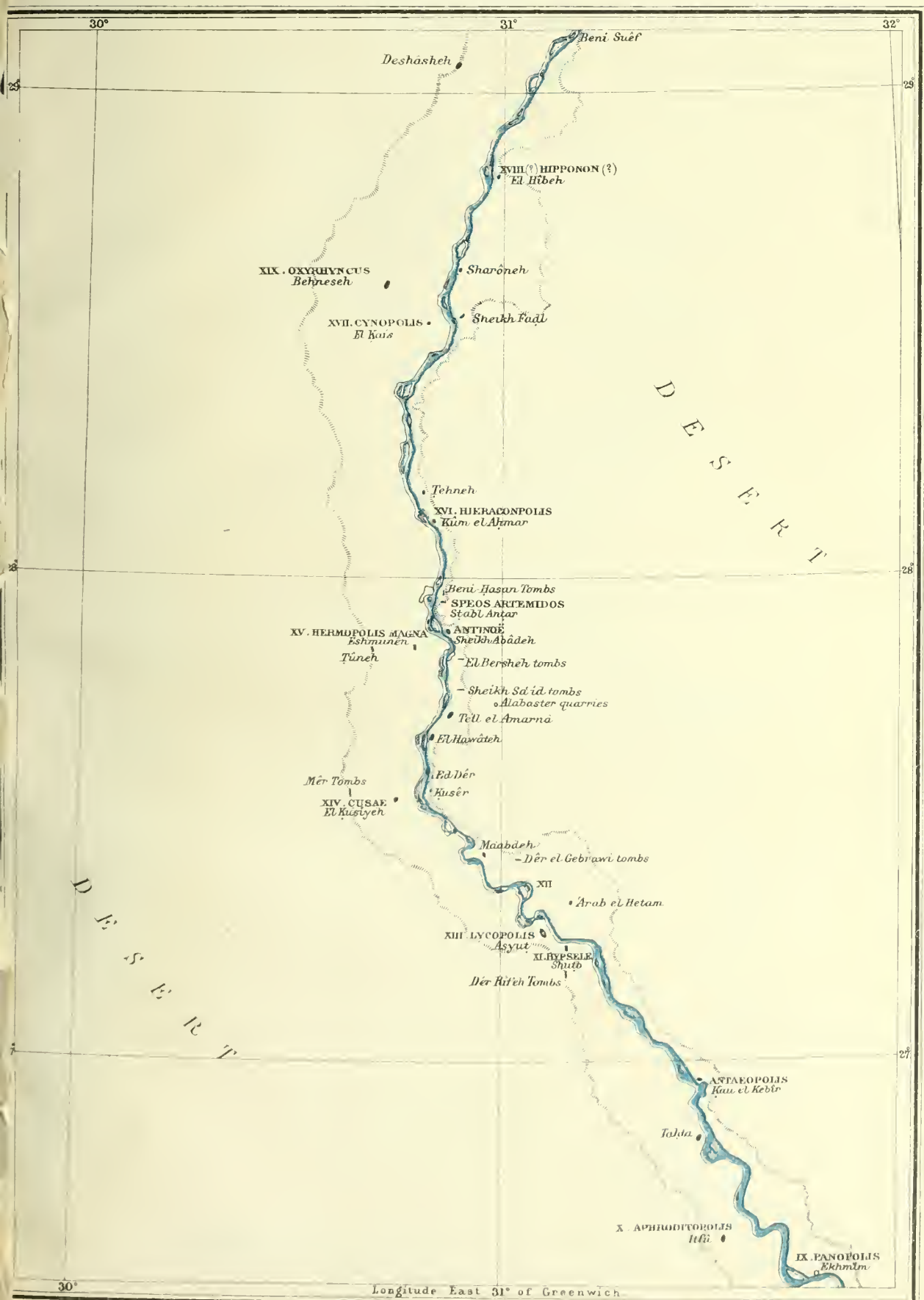


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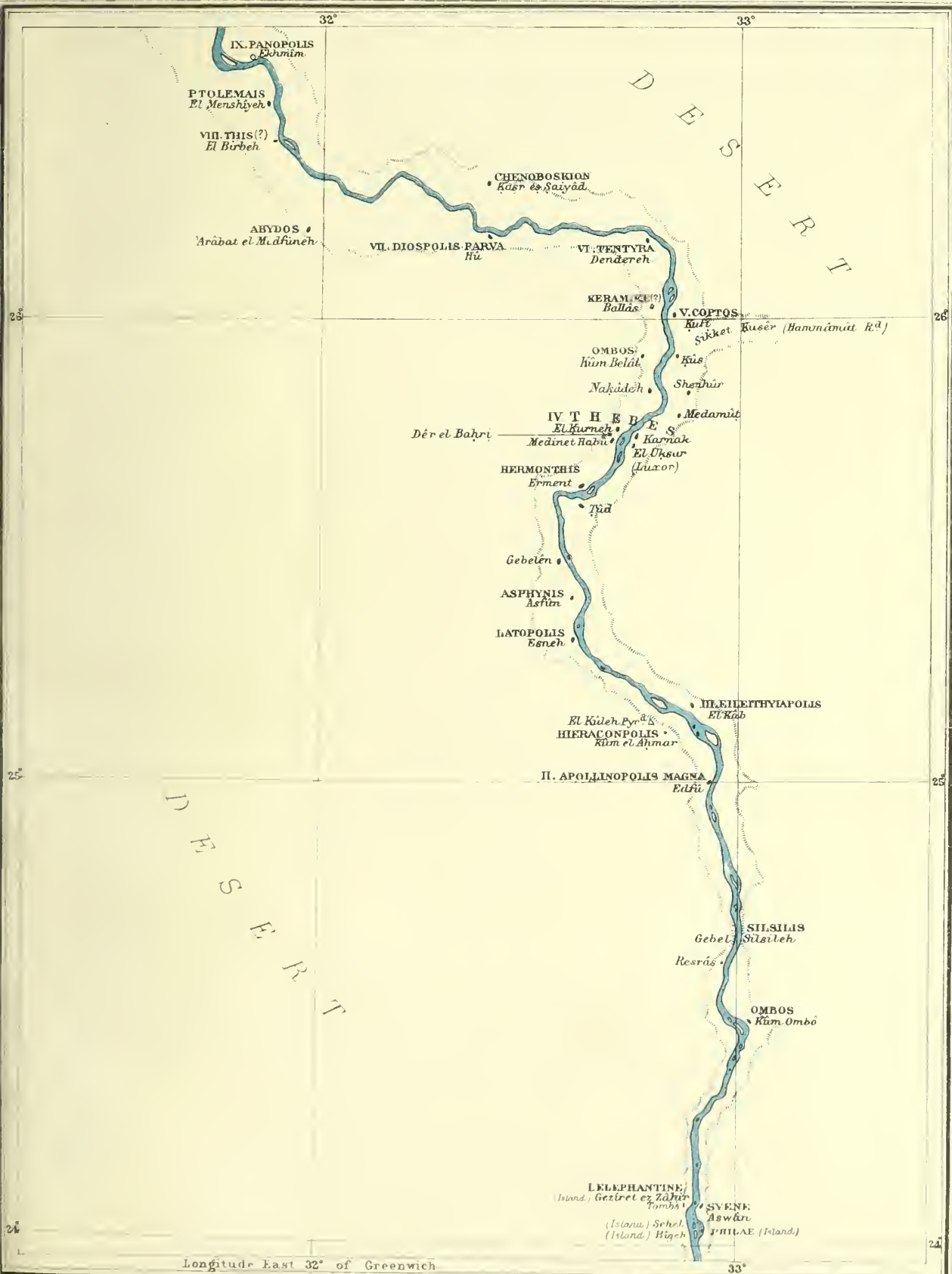


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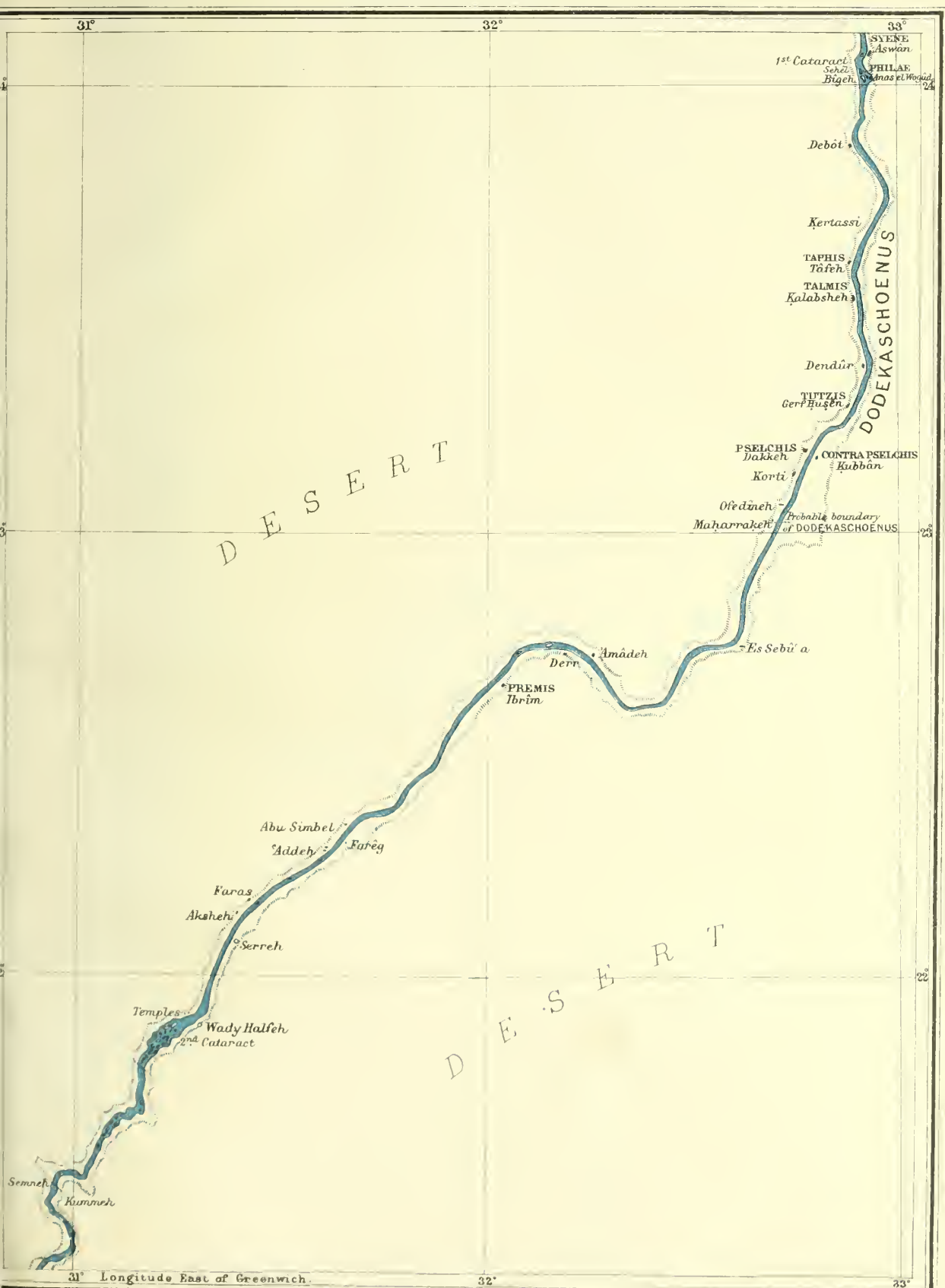
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MAP OF EGYPT III.



MAP OF EGYPT IV.

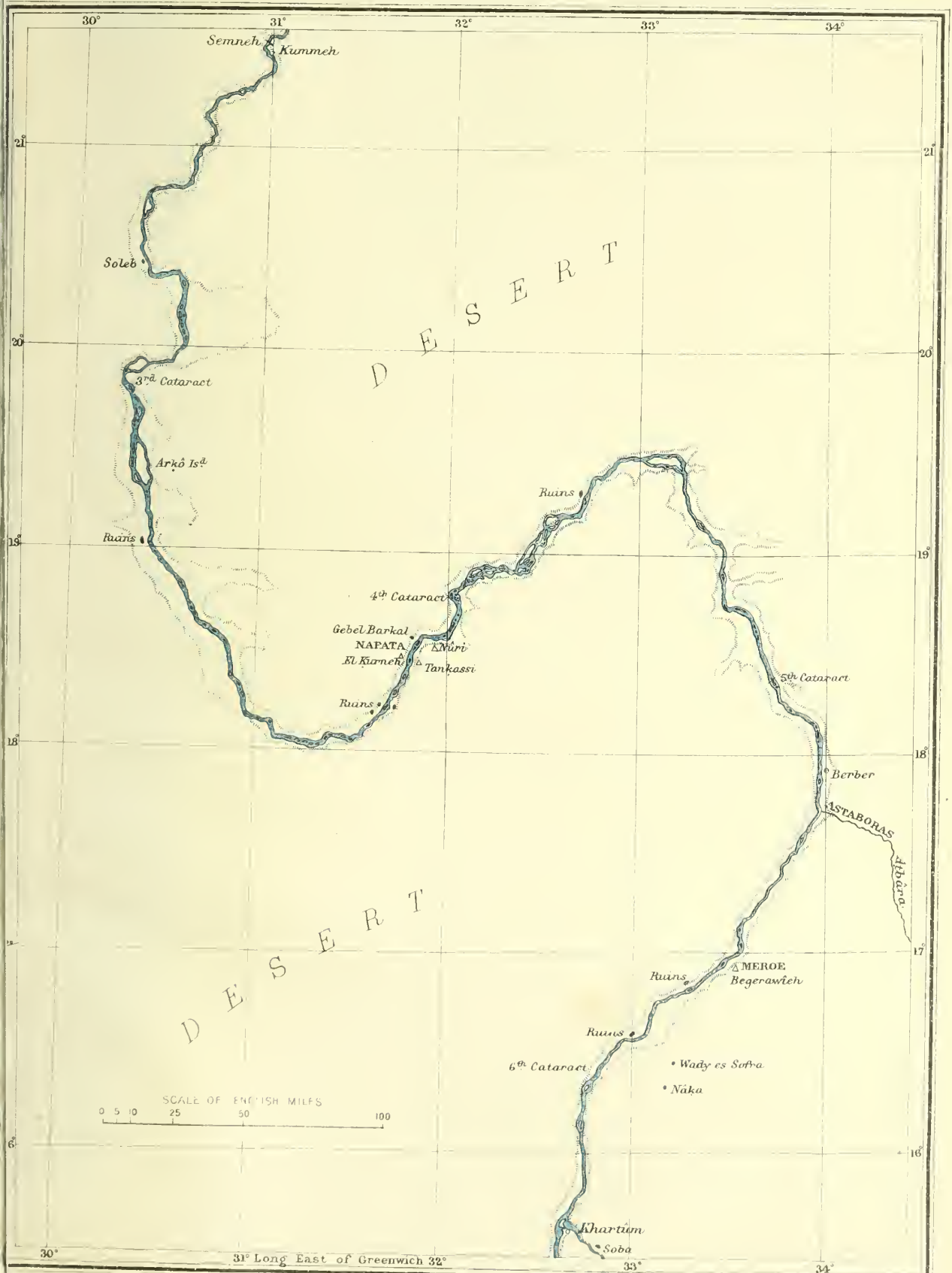


FROM ASWÂN TO SEMNEH

Stanford's Geog. Estab.



MAP OF EGYPT V.



FROM SEMNEH TO KHARTÛM

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ARCHAEOLOGICAL REPORT

1897-1898

COMPRISING THE WORK OF THE
EGYPT EXPLORATION FUND AND THE PROGRESS OF
EGYPTOLOGY DURING THE YEAR 1897-8.

EDITED BY

F. LL. GRIFFITH, M.A.

WITH ILLUSTRATIONS AND MAPS.

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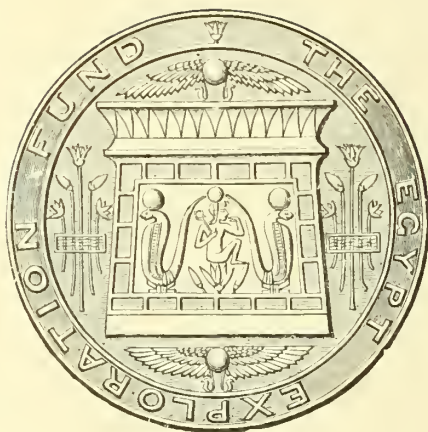
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EGYPT EXPLORATION FUND.

ARCHAEOLOGICAL REPORT 1897-1898

COMPRISING THE WORK OF THE
EGYPT EXPLORATION FUND AND THE PROGRESS OF
EGYPTOLOGY DURING THE YEAR 1897-8.

EDITED BY

F. LIL. GRIFFITH, M.A.

WITH ILLUSTRATIONS AND MAPS.

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MAPS OF EGYPT.

I.—EGYPT EXPLORATION FUND.

A.—EXCAVATIONS AT DENDEREH.

THE excavation work of the Exploration Fund was carried on at Denderah last winter, partly to see if any remains of the prehistoric age could be found, and partly because it was a large cemetery almost untouched in modern times. Although nothing came to light earlier than the IIIrd Dynasty, yet of the historical times several good results were obtained. In the first place the history of Denderah can now be outlined. Beginning in the IIIrd or IVth Dynasty the place rose to great importance in the middle of the VIth, when the princes of the nome built large and sumptuous mastabas. This importance continued on well into the VIIth Dynasty; and though decaying in art like the rest of the country, the city continued with some amount of luxury and importance on to the XIth Dynasty, as there is no break whatever in the style of the monuments, but only gradual changes from the time of Pepy I. to the Antefs and Mentuhoteps. Then an abrupt change occurs. The rise of Thebes as the capital of the XIIth Dynasty seems to have drained the strength of Denderah; not a single private name of the XIIth Dynasty occurs, there is not a single stele of that age. Only in one poor grave, without any stonework, was found a name of the great Theban Dynasty, Amenemhat III.

Of the wealthy and luxurious ages of the XVIIIth and XIXth Dynasties, only two or three tombs were found, and only one of these with inscribed stonework. A temple was still in use, as bronzes of its furniture, made in the XVIIIth and XIXth Dynasties, were found hidden in the cemetery.

After that the history is again an entire blank until about the XXVIth Dynasty. Then some of the old mastabas were reopened and coarse sarcophagi of sandstone were buried in them. Three tablets of this age and some amulets from this on to the XXXth Dynasty are, however, all the remains.

In the Ptolemaic times the great revival of Denderah took place. A vast temple was built, familiar to every tourist at present, and many hundreds of burials of this age were found, with sandstone steles, demotic labels for the mummies, and coarse blue amulets. Later on, in the Roman age, the population was kept up, but was poorer, and the graves contain only a few beads occasionally. But down to the time of Constantine the temple yet retained its furniture, as disused portions were found buried in a jar of that date.

Practically, therefore, Denderah had only two periods of importance that of the IVth to XIth Dynasty, and again in the Ptolemaic and Roman age. As the whole neighbourhood of the cemetery was searched, and all parts of it worked out, no other activities are likely to have been overlooked.

As the full account with photographs and drawings will soon be issued, we need not here enter on details. The most important objects found were a stele and false door of Abusuten of the IIIrd Dynasty, probably; the row of panels from the false doors of Prince Mena and of Senna (VIth Dyn.), and of Merra (VIIth Dyn.); the sarcophagus of Beb, with very long religious texts (VIIIth Dyn.); several bronze dishes and vases and an incense-burner of the XVIIIth and XIXth Dyn.; and a large quantity of fine glass mosaic inlay, probably from a pectoral of Hathor in the temple, of Roman age.

Some considerable differences appeared between this cemetery and that of Memphis. As yet no South-Egyptian tombs of the early times were known, except those cut in the rock. The great mastabas here had the panelled false doors in the east face surmounted by stone panels with figures and titles of the deceased, sometimes a dozen such along the front; and the top edge of the mastabas was covered with a cornice of stone inscribed from end to end. But though sculpture thus abounded, yet the *ka*-statues, which are so frequent at Saqqara, were almost unknown in Upper Egypt. No serdab occurred in any of the mastabas, and the only three statuettes found were in various positions. The principal historical result is the proved continuity of the civil life and the art in Upper Egypt from the Old Kingdom into the Middle Kingdom, across a time which had hitherto been an entire blank in our knowledge.

W. M. FLINDERS PETRIE.

B.—THE TEMPLE OF DEIR EL BAHARI.

At Deir el Bahari the work carried on by the Egypt Exploration Fund has consisted for the most part of repairing the shaky walls and replacing the sculptured stones wherever the positions to which they respectively belonged could be ascertained. The western extremity of the Temple butts hard against the vertical cliff forming the head of the valley. A wall with niches therein forms a casing to the foot of the cliff. In consequence of landslips and perhaps earthquake disturbance, this wall had been terribly dislocated and in part overthrown. Some repair was executed in Ptolemaic times, and much very clumsy patching was done when the place was made into a Coptic Monastery. Behind the wall thus patched was a quantity of loose stone, whilst the lower courses of it were honeycombed with tombs. Under the unceasing care of Mr. Howard Carter the difficult job of repairing this wall and re-establishing it on a firm base has been successfully carried out.

The floor of the Upper or Western Court has now been completely cleared, and it can be seen that a colonnade ran all round it.

The side walls of this court are now re-instated as far as the replacement of the sculptured stones permits. At the south end of the Middle Colonnade, the north end of the façade of the Hathor Speos has been rebuilt (the sculptured stones had been scattered in all directions), and the few stones illustrating the expedition to Punt are now built in solid. The columns of this colonnade yet remain to be set up.

The stones on which is sculptured the moving of the obelisks, and which formed the back of the lower colonnade, are now in place, and here again the columns have yet to be set up. These things being done, the roof for protecting the sculptures and colour from the glare of the sun can be gone on with.

Whilst Mr. Carter has been looking after these works of repair, Mr. Sillem has continued the work of preparing further drawings for publication.

The excavations carried on by M. Naville have now shown us that the real plan of the Temple differed very materially from that published by Mariette, and it has become necessary that completely new plans, elevations, and sections should be made. These have been most carefully done by Mr. C. R. Peers, and will presently be prepared for publication.

SOMERS CLARKE.

C.—ARCHAEOLOGICAL SURVEY.

A VOLUME containing a collection of detailed hieroglyphs has been prepared and will shortly be issued to subscribers for the year 1895-6. We hope to carry out a more active programme this year than has been possible for some time past, and arrangements are being made for an expedition under the leadership of Mr. N. de G. Davies. It is intended to complete the Survey of the Old-Kingdom tombs at Sheikh Said and Dêr el Gebrawi, for which a certain amount of material is available from Mr. Newberry's expedition in 1892-3. It is also hoped that during the following season we shall begin work in the vast necropolis of Saqqâreh, of which little besides the pyramid texts has been published as yet.

By the kindness of Professor Erman, director of the Egyptian Museum at Berlin, and of his assistant, Dr. Schäfer, a nearly complete set of squeezes belonging to that Museum from the sculptured chamber of Ptahhetep has been placed at our disposal, together with a number of squeezes from the tomb of Ty. The celebrated sculptures in the former tomb have just been published in outline in connexion with the Egyptian Research Account. This publication we hope to complete by photographic plates of the fine reliefs and a full description of the whole mastaba. Drawings of interesting details will also be made in England from the squeezes, and these drawings will be taken out to Egypt for comparison with the originals before publication.

F. LL. GRIFFITH.

D.—GRAECO-ROMAN BRANCH.

NOTE ON PUBLICATIONS IN PROGRESS.

SINCE the issue of the first volume of the *Oxyrhynchus Papyri*, Mr. Hunt and I have opened a number of fresh boxes, and the plan of the second volume, which will appear next year, is now for the most part arranged. The department of theology will include 3rd century fragments of St. John's Gospel, written in parallel columns with another work, of St. Paul's first Epistle to the Corinthians, and of an Apocryphal Gospel, possibly that according to the Egyptians. Amongst the additions to classical literature, the chief places are claimed by a considerable piece of Menander, containing a passage which is ascribed to that author by an ancient grammarian, probably from the *Περικειρομένη*, and by a good-sized

papyrus containing on the *recto* a treatise on metre, and on the *verso* elaborate scholia to the 21st book of the *Iliad*. There are also fragments of a lost epic poem, another comedy, an historical work, orations, &c., while extant classical authors will be represented by early pieces (amongst others) of Euripides, Plato, Thucydides, Demosthenes, and Xenophon. Of Homer there is a tolerably large roll, containing nearly 300 lines of the 5th book of the *Iliad*, written on the *verso* of a long and important official document concerning the rights of married women, which presents many difficulties of decipherment. It is our intention to group the non-literary papyri together chronologically, and the next volume will consist mainly of 1st century A.D. documents.

BERNARD P. GRENFELL.



INCENSE-BURNER, XIX. DYN.
FOUND HIDDEN IN A TOMB, DENDEREH.

[See p. 2.]

II.—PROGRESS OF EGYPTOLOGY.

A.—EXCAVATIONS AT HIERAKONPOLIS: THE EARLIEST MONUMENTS OF EGYPTIAN HISTORY.

THE excavations of the Egyptian Research Account were this year at Hierakonpolis, opposite to El Kab where Mr. Quibell was working last year. He was fortunate enough to gain perhaps the most important results that ever fell to any three months' work. On the site of the old temple of the city of Nekhen were remains of a temple of the XIIth Dynasty, and beneath this lay buried a large quantity of votive offerings of the earliest dynasties.

A group of five small chambers of brick, with massive walls, stood in the middle of the ancient platform. Under the central chamber was a pit in which stood complete the sacred image of the hawk, of the VIth or the XIIth Dynasty; the body of copper plates, with a figure of a king adoring before it, the head and plumage of gold. This is the largest and earliest piece of gold sculpture yet known. Beneath another chamber lay buried a hollow statue in copper, over life size, and two other statuettes in solid copper placed within it. With these was an inscription of Pepy I. on copper plate, showing probably their age in the VIth Dynasty. Also together was a slate figure of a king seated, with inscription on the base, apparently of Khasekhem, King Besh (IIInd Dyn.?). All of these objects are kept at Ghizeh Museum. In the same group was a seated figure of a lion in polished red pottery, of the same style as the archaic pottery figures found at Koptos in 1894. Near these chambers was a great alabaster vase of King Kha-sekhem with personal cartouche Besh.

The greatest mass of objects was found in votive deposits buried in the temple enclosure, apparently grouped around a pedestal, probably of a statue which has disappeared. Another statue of King Besh was found here. But the finest monument was an immense palette of slate covered with reliefs on each side. On one side is shown King Narmer slaying an enemy, club in hand; his chamberlain follows bearing his sandals and



FRAGMENT OF SCULPTURED MACE-HEAD, FROM HIERAKONPOLIS.
KING OPENING CANAL WORKS, IIIrd DYNASTY (?).

Egh. Res. Acc., 1898 (J. E. Quibell).

P. 7.

copper water-pot. Below are two slain enemies with their name emblems. On the other side is Narmer in triumph, the chamberlain behind, the high priest in front; before them four chiefs of the nomes carrying standards, and ten decapitated enemies lying on the ground; emblematic animals occupy the rest.

Another slate palette is covered on both sides with figures of animals, lions, leopards, giraffes, and many mythical. A large mace head, and pieces of two others, were found; these were all covered with elaborate historical reliefs, the perfect one showing the submission to Narmer of a rival ruler with 120,000 captives, and still larger numbers of cattle. One of the other mace heads, the largest of all, about a foot high, had scenes of the king with a scorpion emblem opening canal works in the Delta*: a large number of standards of the nomes appear on this. With these were over a hundred plain mace heads, dozens of figures of animals in green glazed pottery, hundreds of ivory statuettes and carved plaques, many elaborate cups and dishes with the royal names, a great granite jar of King Besh, a still larger plain bowl in diorite, of the finest work, some fine flint weapons, and a large quantity of other remains. Only the briefest mention is made here, as the whole will soon be published by the Research Account, with photographs of every important object. But these few words will show that no more important discovery has ever been made in Egypt.

It is now five years since the prehistoric remains began to appear, and every year since then some fresh site has yielded new results. At Koptos I found the prehistoric Min statues; one now at Cairo, the others—declined by the British Museum—now at Oxford. With them were five prehistoric animal figures. The next year a great cemetery of the prehistoric age was cleared by Mr. Quibell, myself, and others, at Naqada and Ballas. Next year M. Amélineau began to empty the remains of the earliest kings' tombs at Abydos. Next, M. de Morgan cleared the tomb of Mena. And now Mr. Quibell has found the present deposit, which is the most valuable of all for the art and the civil life. We are now in a totally different position to what had yet been the case. The ages before Khufu are becoming as familiar as the Old Kingdom, and the *ka*—or Horus—names of twenty-two kings, probably before the IVth Dynasty, are now known.

* See plate.

An important question arises at once. How is it that these early kings are only known by their *ka*-names? Only one or two have personal names. At first it was easily supposed that, being found only in tombs, the *ka*-name was the only one applied to the tomb furniture. But now we see *ka*-names on all the civil and military monuments. Yet in Manetho and the lists of the XIXth Dynasty, none but personal names are found; and not a single one of these twenty-one *ka*-names can be yet connected with any of the personal names. This raises a suspicion that the personal names stated three thousand years later were never used monumentally, or were even unknown, in the age in question. What if the *ka*-name were the sole royal name of the ruling race of the first three dynasties? If so, we should see in the royal titles of the well-known times an accumulation of sovereignties; the *ka*-name, first of all, the royal title of the dynastic race; the Ra name, probably the royal title of the Heliopolitan rule (Mesopotamian?); the personal name in cartouche, the royal style of another race (perhaps Libyan); the Golden Hawk name, and the Vulture and Uraeus name, being the royal styles of other sovereignties, all absorbed by the dynastic race, like the many titles united in the ruler of Russia in our days.

A summary of what is now known on the ages before Khufu may be useful to give an idea of the present state of the subject, until some full account shall be published.

Passing the paleolithic age, of which abundant remains are to be found all over Egypt above a certain level, we deal with the times of low Nile as at present. The oldest remains that we can group belong to a civilization of high mechanical taste and ability, but very low in imitation of natural forms, with unrivalled skill in working flint, and only just beginning the use of metals,—gold, silver, and copper. Though thus, technically speaking, not neolithic, yet the civilization was essentially neolithic. The race was mainly Libyan, with some Negro elements far back. This civilization was first studied at Naqada, and temporarily called “New Race.” It could not then be placed earlier than the VIIth Dynasty; but later evidence—especially the absence of all such remains at Denderah between the VIth and XIth Dynasties—has proved that it must belong to the age before Menes. It may now be best termed *pre-dynastic*, as being the last part of the indefinitely long pre-historic age which includes far older times. It is needful to remember that the presence of worked flint is no criterion of age, and that to lump together all flint working in one class “Neolithic,” as M. de Morgan has done, is to flounder in confusion. After this pre-dynastic age in which flint was

mainly used, it is certain that flint and copper stood side by side, both used for their own suitable purposes, through the Old and Middle Kingdoms; not until the New Empire, when bronze became used, did flint become subsidiary, and it was still worked freely down to later Roman times.

In all the burials of pre-dynastic times not a single example of hieroglyphic writing has been found, nor a single scarab amulet. Rudely scratched marks on pottery are abundant; but in only two or three instances are there any marks which could be connected with the later hieroglyphic signs.

When we reach dynastic times a great change has taken place; the inhabitants are physically of a different type, the head is not so remarkably long and narrow, and the nose is thinner; hieroglyphics are freely used; copper has become far more common; the wheel was used for pottery, and the lathe for stone. The styles of the pre-dynastic objects can yet be traced, altered, and degraded, into what we called the "later New Race" style two or three years ago; all the graceful and highly skilled hand pottery has changed to clumsy, tasteless forms, and the exquisite contours of the stone vases have passed into mere lumpiness. But a new force was at work, and artistic drawing and modelling of natural forms begins to appear stiffly and in archaic fashion, but leading directly into all the well-known conventions of later Egyptian art.

The following are the remains of the twenty-one kings as yet known:—

MENA (?). Great tomb 100 × 50 cubits at Naqada, opened by de Morgan. Ka-name *Aha*; sign *men* read on ivory plaque, and supposed to be Mena. Great numbers of stone vases, broken; the whole tomb burnt. Two pieces from Abydos, and a jar seal from Hierakonpolis also bear the name.

MERBAP, on a piece from Abydos. Limestone cylinder, with second royal name Ra-kha-?-?-? (Petrie).

SEM-EN-PTAH on a piece from Abydos.

KA-RA, Golden Horus name *Ka-nefer*; *Khaires* dyn. ii. 6th king. Cylinder from El Kab. The following are all *ka*-names:—

DEN. Great tomb at Abydos, 22 × 16 cubits, with red granite floor: hence an ivory tablet with king slaying enemy (Mac Gregor). Great stele, Abydos.

NET-AB (*Azu-abu*, Maspero). Seal impression in tomb of Den; alabaster vase, Abydos.

QA. Great stele, Abydos. Tomb 18×9 cubits. Ebony board carved and inlaid. Piece of vase.

MER-SED (?). Tomb and great stele, Abydos.

ZA. Great tomb and finest stele from Abydos. Two ebony figures.

KHA-SEKHEM, with personal name BESH. Two statues and three great vases. Hierakonpolis.

NAR-MER. Great slate and mace head, both with scenes, Hierakonpolis. Piece of vase, Abydos.

KHA-SEKHEMUI. Great tomb 100×20 cubits; great vases, alabaster, blue glaze, copper vessels, axes, and chisels, Abydos. Granite jamb, Hierakonpolis. Piece of diorite bowl (Petrie coll.). Birthday noted on Palermo stone.

HOTEP-MER-SEKHEM (?). Piece of vase in tomb of Kha-sekhemui. On back of statue No. 1, Ghizeh.

RA-NEB. On back of statue No. 1, Ghizeh.

NETER-EN. On back of statue No. 1, Ghizeh. Palermo stone.

NETER-KHA, Personal name, ZESER. Step pyramid Saqqara. Inscription at Sinai.

NEFER-HON. Alabaster block (Petrie).

SMER-AB-PER-EN-SEN. Clay sealing (Petrie).

KHA-BA; Golden Horus name, *Art-zedef*; clay sealing (Petrie).

SEKHEM-KHAU. Clay sealing (Petrie).

SHE-KHAU. Clay sealing (Petrie).

SAHU. Clay sealing, Nubt.

Of these twenty-two kings six are only known from Abydos, and five are only known from clay sealings. No doubt when the mass of fragments gathered together by M. Amélineau come to be made public, much more information may be gleaned; and when the pottery of all the tombs at Abydos is thoroughly studied comparatively and with the pottery from other sites, we shall be on the high road to some orderly classification, which is as yet impossible. Here I have only attempted a general sequence from vague considerations, classing together those kings of whom the remains are alike; and this list is a mere bulletin of known names which may, we hope, be soon superseded by fresh discoveries.

W. M. FLINDERS PETRIE.

B.—ARCHAEOLOGY, HIEROGLYPHIC STUDIES, ETC.

A NEW and most welcome departure has been made in regard to the control of excavations in Egypt. For the future, no permission is to be granted by the Department concerned to any excavators either working for profit or without the supervision of a competent Egyptologist. The havoc wrought at Abydos, which is still for two years to be a prey to treasure-hunting, has at length opened the eyes of the world to the necessity of requiring some guarantee for worthy aims, due knowledge, and adequate supervision. It is hardly to be hoped that scientific digging will yet become general, but at any rate an advance is gradually being made, and the most flagrant instances of wrong doing are no longer allowed to pass unnoticed.

In Egyptological literature of the past year the influence of archaeology has again been very conspicuous. A steady flow of discovery and information concerning the prehistoric and early historic periods in the country not only extends and deepens the interest in the antiquities, but defines more and more clearly the lines of development of Egyptian culture from small beginnings. Not long ago it was difficult to oppose any striking fact to those who asserted that Egyptian culture, both material and mental, "was at the very outset full-grown." Now we can point to the almost total absence of mummification even at the end of the Old Kingdom, to the gradual introduction of the potter's wheel before the time of the first Dynasty, to the rudimentary beginnings of writing, and to other facts sufficiently significant without a word of explanation.

It is understood that very little progress has been made with the building of the new Museum at Kasr-en-Nil since the laying of the foundation stone; for structural reasons the work is stopped absolutely.

Two great undertakings in connexion with Egyptology are now fairly under weigh. The first of these is a Catalogue of the vast collection in the Gizeh Museum, begun last year by a commission of savants of different nationalities and now proceeding steadily. The importance of this work for every department of Egyptology cannot be exaggerated. Of English scholars, Mr. W. E. Crum has catalogued the Coptic collection of monuments and MSS.; Mr. Grenfell and Mr. Hunt are engaged on the Greek papyri. Mr. J. E. Quibell has just been added to the busy staff of workers on the Ancient Egyptian side, amongst whom are Borchardt and von Bissing (Berlin), Chassinat (Paris), and

Reisner (America); the main part of the work lies, of course, in this section.

Secondly, there is the great Egyptian Dictionary. An exhaustive Dictionary of the Egyptian language as written in hieroglyphic and hieratic is to be prepared and published under the auspices of the German Government. The Academies of Berlin, Göttingen, Leipzig, and Munich are charged with the work, and have nominated as their respective commissioners, the four professors, Erman, Pietschmann, Steindorff, and Ebers (since deceased). This colossal undertaking is a fitting crown to the labours of a century in the Egyptian language and writing. Brugsch's great work has been of immense value to a whole generation of scholars, but, since its publication, documents have increased, knowledge of the language has advanced, and a more minute examination on historical lines of the grammar and vocabulary has altered the method of research. Egyptian lexicography has altogether outgrown the capacities of any single labourer.

The collection and arrangement of material is estimated to occupy eleven years; printing may thus be begun about 1908. The method of procedure is modelled on that devised for the Latin *Thesaurus*, at once ensuring an exhaustive collection of words and usages, and effecting a great economy of time and labour. Every text is copied out and lithographed in sections of about thirty words, each section being printed on a separate slip. As many copies as there are words in the section are then struck off, so that one can be filed under the heading of each word. In this way the material is heaped up and roughly sorted for the editors to deal with finally.

In the Berlin Museum is preserved the immense collection of squeezes found by Lepsius in Egypt and in Europe, enabling the workers there to check the published copies almost as well as if they had the originals before them. A request for co-operation in giving access to unpublished monuments, papyri, &c., has been widely circulated. A copy of this circular is printed in *Ä. Z.* (1897, 111), and a translation in *P.S.B.A.* (March, 1898). In the *Göttingen Nachrichten* (1898, Heft I.), Pietschmann has reported the progress made since May 10th, 1897, when the *Wörterbuch* was first authorized. Over 15,000 slips had been prepared before April 1st.

A new monthly review of interest to Egyptologists has been started in Germany. The "*Orientalistische Literatur-Zeitung*," as it is named, has begun well and appears with commendable regularity on the fifteenth

of each month. It must be admitted that occasionally a bitterness of tone is allowed to find expression, and this may degenerate to the querulousness which has infected some Egyptological journals. The intrinsic value of the contributions and criticisms is very considerable, and, as affording a constant *résumé* of work going on in the circle of studies of the nearer East—Babylonia, Mesopotamia, Asia Minor, Syria, Arabia, Egypt—this periodical will widen the outlook of the specialist. It is, perhaps, as a review and indicator that its usefulness will be most appreciated, but articles of some length on original subjects are also freely admitted. Egyptology has its representatives in W. Max Müller, W. Spiegelberg, and Prof. Wiedemann. The Assyriologists are Winckler, Niebuhr, and Peiser; in France, Thureau-Dangin. Other Semitists, such as Canon Cheyne, have contributed.

The *Orientalische Bibliographie* in which are recorded the titles of all books, articles, and reviews on Oriental subjects, carefully classified and indexed, is well known to librarians and booksellers. It is also a valuable aid to specialists, and receives subsidies from the German Oriental Society and the French Asiatic Society. The present Editor is Dr. L. Scherman. This periodical, now in its eleventh year, must entail enormous labour on the compilers. The last part, in 152 closely printed pages, contains the bibliography for the first half of the year 1897.

In the *Jahresbericht der Geschichtswissenschaft* Spiegelberg reviews the Egyptological publications that have appeared during the three years from 1894 to 1896; the list of works seems very complete, and contains several items not noted in our Archaeological Reports.

Mr. Grenfell's Report on "*Oxyrhyncus and its Papyri*" and Mr. Hunt's new text of Thucydides drew the attention of the press both at home and abroad to the existence of the "Archaeological Report." Naturally, most of the notices were concerned with the Graeco-Roman Branch: in the first number of the *Orientalistische Literatur-Zeitung*, however, the reviewer dwelt appreciatively upon the sections devoted to the Progress of Egyptology. In so multifarious a subject it is difficult to make the record complete. The editor has to apologize for the omission of several important items that should have been noted under "Archaeology and Hieroglyphic Studies" last year. They will be found under corresponding headings in the present issue.

The Congress of Orientalists held at Paris in September last was very successful. M. Maspero was the mainspring of its organization, and M. Naville was president of the Egyptian section. Some interesting papers are reported by OFFORD (*P.S.B.A.* xix. 305). The next Congress is to be opened on the Capitol at Rome, in October, 1899.

The "fourth remodelled edition" of Baedeker's handbook for Egypt has appeared in English. It is now in one volume. The corresponding German edition was published last year, and a French edition has completed the series. The English version has been carefully brought up to date so as to include the latest discoveries, and presents some considerable alterations from the German. Edited as it is by Prof. Steindorff of Leipzig, its archaeology is excellent. On the vexed questions of transliteration and vocalization, Steindorff is a leading light. It may be doubted whether English travellers will like his method of rendering proper names from hieroglyphs, though the forms he gives are scientifically interesting. It is reviewed by Piehl (*Sphinx* ii. 42), and by Max Müller (*Or. Litt. Zeit.* 113); the latter notices that changes have been introduced into these proper names even between the German and the English editions!

The preliminary work for the great Dictionary has given prominence to sundry practical questions. In *A. Z.* (xxxvi. 18), Pietschmann gives rules for abbreviating references to monuments or publications, in quotations such as are required not only in the Dictionary itself, but also for all scientific work in Egyptology. It is very desirable to have a method that can be generally adhered to. Pietschmann's system, which agrees closely with that observed in the Berlin school for some time past, seldom introduces mere initials and is intelligible enough to every Egyptologist. There is one serious difficulty about it. The citation of an original monument under its proper designation is often very useful; but if this alone is given without reference to the volume, page, or plate of any work in which the monument is published, it must be embarrassing to those not well acquainted with the bibliography who wish to verify the passage quoted; an index of published monuments would remove the difficulty, and perhaps before long it may be forthcoming.

Those interested in the preservation of the monuments of Egypt should not fail to read an important paper by Borchardt in the *Sitzungs-*

berichte of the Berlin Academy (1898, p. 291), on the corrosive effects of the salts derived from ancient habitations, as observed in the temples of Luxor, Karnak, &c., with the results of experiments. The paper is illustrated by photographs, and by a sketch showing how the evil may be combated at Karnak. The present system of pouring a stream through the temple is no preservative, as it cannot effect a complete washing out of the salt. The best thing will be to keep the site as dry as possible. At Philae the temples are at present absolutely dry; no scheme of damming should be allowed to raise the water above a certain height, specified by Borchardt. Much of what is here stated has been apparent to all observers for many years past, but it is excellent to have this authoritative statement as the result of special investigation.

According to a report furnished in March last to the Society of Antiquaries by Mr. Somers Clarke, of which he has kindly allowed me to see the MS., the question of the Philae dam seems to have been settled. The old scheme would have submerged Philae entirely, and the Nubian temples and sites for 100 miles south partially. The new scheme, which is immediately to be carried out, is for a dam that shall raise the water over 6 metres above present high Nile level. From Philae the dam will hardly be visible, but the cataract itself will be completely disfigured. The temples on the island will stand almost clear of the water: according to the old scheme only the tops of the pylons would have remained uncovered. The surface of the island and the foundations of the temples will be submerged and the floors be under water for part of the year, with the exception of parts of the temple of Isis, which stands the highest of the buildings. The brick walls of houses and temple enclosures will melt away, the interesting early Christian Church and the ruins of the earliest temple (that of Nekhtnebef) will be submerged or disappear. In short, of the remains upon the island the temples alone will be preserved. Where these are touched by the water any paintings will of course disappear, but any insecure foundations will be made good, and it is hoped that the Nile waters will not injure the sandstone.

According to Borchardt, however, even the temples will be exposed to considerable danger. It is true that such foundations as are now reached by the high Nile along the quay remain at present uninjured. Here there is a strong current. But when the dam has been constructed, the water will partially stagnate on the nitrous earth of ruined habitations in the island; and although most of the earth has now been removed by excavation, the stone that was in contact with it is

already charged with salts, and here the water would at once begin its work of disintegration.

At any rate, we may concede that the new scheme is a vast improvement on the old, as far as the temples of Philae are concerned. None the less we must look the facts in the face. The unexpected discoveries that take place constantly in every part of Egypt show how much history may lie concealed under the soil which will be flooded not only around Philae, but for some distance south of it, and again south of Asyût, where a subsidiary dam is to be placed. The flooded ground will rot any papyri, coffins, mummies, and in fact all remains except those of stone, pottery, glass, or metal. It is earnestly to be hoped that with the influence of Lord Cromer and of Sir William Garstin, the Egyptian Government will again act as it has already done at Philae, and commission Captain Lyons to excavate and sound in every likely spot of the districts to be submerged before the Nile is allowed to swamp and destroy the archaeological harvest there.

In *L'Ami des Monuments*, 1897, M. G. Foucart has described the work of the Egypt Exploration Fund and of the Egyptian Research Account, and pointed out the part which France might take in promoting excavations in Egypt for the enrichment of her museums and the benefit of science.

EXCAVATIONS AND EXPLORATIONS.

An interesting series of articles by Professor Schweinfurth, written from personal examination of the sites, have appeared in the *Vossische Zeitung* on work at Hieraconpolis, El Kab, Thebes, and Abydos. In other localities a large amount of digging for antiquities has been done by dealers and others. The following is a list of the excavations—doubtless the most important—concerning which some information has been given.

HIERACONPOLIS. See above, p. 6, for an account by Professor Petrie of the great discoveries made in excavations on behalf of the Egyptian Research Account by Mr. Quibell, assisted by Miss Pirie, and Mr. Green, Messrs. Tylor and Somers Clarke defraying a large part of the expenses: interesting information is given also in the *Catalogue of Exhibition of Antiquities of the E.E.F. and E.R.A.*, 1898.

THEBES. In the Valley of the Tombs of the Kings M. Loret has made discoveries of the highest importance. It was here that more than eighty years ago Belzoni found the tomb of Sety I. Little success

has attended subsequent excavations there; for several years past, however, the Arabs have offered to reveal the secret of new royal tombs to wealthy tourists, and now the new Director of the Department of Antiquities has had the good fortune to discover two royal sepulchres, the earliest, and in some respects the most interesting of all yet known in the valley. The first tomb found is that of Thothmes III. ; it lies in the angle between Nos. 11 (Rameses III.) and 15 (Sety II.) Its existence was made known on February 12th. As in other cases, the entrance passage is barred by a deep pit occupying the whole width at a little distance from the mouth. The passage opens into a large painted chamber, with roof supported by two square pillars, and having in the corner a stairway leading down into an oval chamber which measures about 50 × 30 ft., with roof supported on two massive pillars. The walls are covered with texts, inscribed on a ground coloured to imitate papyrus. At the end stands the empty sarcophagus of sandstone stained red. The mummy of Thothmes III. was among those found at Deir el Bahri, and every portable thing of value had long since been removed; but wooden statues, broken jars of offerings, and other objects were left, especially in four small rooms, two of which opened out on each side of the sarcophagus chamber. In one of these were two mummies of women, in their coffins. The paintings in this tomb are of importance for the mythology, and, according to M. Loret, one scene represents the mother, three wives, and a daughter of the king. Wiedemann, however, *Or. Litt. Zeit.* p. 257, shows that the supposed mother is merely the goddess Isis.

The second tomb is that of Amenhetep II. It lies not far from the last, but on the other side of the valley, almost opposite to that of Rameses III., and between Nos. 12 and 13. This was found on March 9th. It is on much the same plan as the tomb of Thothmes III., but the sarcophagus chamber, which is in brilliant preservation, is rectangular, with six pillars supporting the roof. The sarcophagus stands on a block of alabaster sunk below the level of the floor. Though all valuables had gone, the spoil remaining for the antiquary was great beyond expectation. The mummy of the king, wreathed with garlands, still lay in the sarcophagus. The floors were heaped with relics in wood, stone, pottery, and glass. In the outer chamber were four wooden barks, on one of which lay an unwrapped mummy, the skull and breast of which are pierced with holes. This was at first thought to have been the victim of a human sacrifice, but though such sacrifices are certainly suggested by some of the sculptures of that time, yet accord-

ing to the evidence at present available, no fresh confirmation of the practice has here been found. In one of the small rooms at the side of the sarcophagus chamber were the bodies of a young prince wearing the distinctive side lock, of a man, and of a woman, all similarly maltreated to the mummy in the outer chamber. In another of these rooms were nine royal mummies—Thothmes IV., in his own coffin; Amenhetep III., in coffin of Rameses III. with the lid of Sety II.; Akhenaten (?), in coffin of Setnekht (according to M. Loret, see below); Siptah, in an altered outer coffin; lid of Setnekht, lying on a mummy presumably of that king; Rameses IV. (?); Rameses V.; Rameses VI. (?), in altered coffin.

These names represent, firstly, the kings of the family of Amenhetep II., and secondly, certain kings of inferior importance. The mummies of the hero kings and builders of the empire in the XVIIIth, XIXth, and XXth Dynasties were found at Dêr el Bahri; in the tomb of Amenhetep II. lay the bodies of sovereigns of the same dynasties who enjoyed to the full the fruits of their predecessors' conquests, and of those who reigned feebly. Altogether we now have in the flesh the series of the Theban monarchs of the New Kingdom almost complete. The only important legitimate king still missing is apparently Merenptah, a fact which would be of interest in connexion with the story of the Exodus; Groff, however, believes that the supposed Akhenaten is really Merenptah, *Rec. de Trav.* xx. 224.

The two tombs with their precious contents are temporarily closed by order of Sir William Garstin. A careful inventory of the remains had been drawn up by M. Loret, but unfortunately the objects had been packed for removal to the Museum and even placed on board the Government steamer. From this they were returned to the tombs, pending the deliberate settlement of their fate. It was intended to keep them as far as possible *in situ*; but whatever may be the final decision, it is to be hoped that a full publication will not be long delayed, and meanwhile M. Loret must be congratulated on having made discoveries of such great value for Egyptian history, archaeology, and religion. (See LORET, Report to the Institut Égyptien, printed in the *Journal Égyptien*, March 8th, 1898, and May 14th-17th, 1898; SCHWEINFURTH, *Vossische Zeitung*, June 12th, 1898; WIEDEMANN, *Or. Litt. Zeit.* 1898, p. 213.)

DENDEREH. See Prof. Petrie's report above, also *Catalogue of Exhibition of Antiquities of the E.E.F. and E.R.A.* 1898, and MAX MÜLLER in *Or. Litt. Zeit.* 185.

ABYDOS. The excavations have brought to light the "Tomb of Osiris," the very centre of the cult of the god. The hill of Umm el Ga'ab has proved to be a mass of offerings dedicated to Osiris; within it was found the tomb, an underground chamber, reached by a short flight of fourteen steps 80 cm. (31 inches) broad. Inside was a monument figuring Osiris lying on a couch. The ground round the staircase is enclosed on three sides by a kind of courtyard of crude brick which was entirely open on the E. side, and had a passage way through the W. side. It measured 12 × 14 metres. Fourteen chambers are ranged along the three sides, five on the north, five on the south, and four on the east, the staircase being in the N.E. corner. These chambers were presumably to contain the supplies for the tomb. Around lie about 200 tombs of very early times, the Egyptians desiring to be buried near the "great staircase" of Osiris. AMÉLINEAU, *Journal Égyptien*, February 1st, 1898; SCHWEINFURTH, *Vossische Zeitung*, June 5th, 1898.

EL BERSHEH.—Mr. Crum furnishes the information that numerous large wooden sarcophagi have been found by the Arab dealer, Farag, in the wells of the El Bersheh tombs, and taken to the Gizeh Museum. They are covered with funerary texts of great importance.

OASIS OF SÎWAH.—In March last Mr. Silva White attempted to reach Jerabub, the capital of the Sennssi sect, but was unable to penetrate beyond the oasis of Sîwah. Here he had an unusually good reception, and during the few days of his stay was permitted to photograph some of the ruins of the temple of Ammon, where was the oracle which Alexander deemed worthy of a special journey to visit. The most important discovery made was of an inscribed tomb, apparently of the New Kingdom, though perhaps later. In 1821 Minutoli made some drawings of the temple ruins, which were then in a far better state than now; the cartouche of Nekhtorheb is recognizable in his copies. Mr. White was quite unprepared for antiquarian exploration, but is the first to bring back new information of historical importance from this oasis, though many travellers have visited it. It is much to be hoped that he will be able to revisit the spot, take squeezes of the sculptures on the fallen blocks of the temple, and copy the tomb-paintings. None of his predecessors had been able to establish himself on so friendly a footing with the suspicious and fanatical natives. Such success is to be highly appreciated, while any light that can be thrown on the history and nature of this famous and yet obscure oracle, and of the rites observed there, would be exceedingly welcome.

Mr. Jennings Bramley, who visited the oasis last year, gives an account

of his dangerous journey in the *Geographical Journal*, December, 1897. His description contains some interesting remarks on the reserved, tea-drinking Senussis, but nothing of archaeological interest.

MEMOIRS ON EXCAVATIONS.

LEGRAIN reports briefly the work of restoration, &c., at Karnak, in 1896-7 (*A.Z.* xxxv. 12). From the quay to the temple the avenue of rams is now clear, as also most of the southern part of the great court. The temple of Rameses III., adjoining the latter, has also been consolidated. Two of the most important inscriptions found are published at the same time.

PETRIE (*Six Temples at Thebes*) publishes the results of a season's work amongst the ruins of the funerary temples on the W. bank. The "Six Temples" are those of Prince Uazmes and of the Kings Amenhetep II., Amenhetep III., Merenptah, Siptah, and of his heiress-queen Tausert. The chapter on the inscriptions, including the great "Israel Stela" of Merenptah, is written by SPIEGELBERG. Some very remarkable tools were found in these excavations, and a helmet, probably Assyrian, and belonging to the time of Esarhaddon's invasion. There is also an interesting list of land and sea shells found with ancient remains on various sites; the identifications are supplied by Mr. E. A. Smith, of the British Museum. The book is reviewed by FOUCART, *Rev. Arch.* xxxi. 420; MAX MÜLLER, *Or. Litt. Zeit.* 246; and BORCHARDT (*A.Z.* xxxvi. 84) notes that two of the stelae name settlements of foreign prisoners of war in the temples.

QUIBELL (*The Ramesseum*) gives an account of his excavation of this temple of Rameses II. for the Egyptian Research Account: the translations of the inscriptions are by SPIEGELBERG. The volume contains also a publication of the scenes from the tomb of Ptahhetep.

DE MORGAN (*Recherches sur les Origines de l'Égypte*, II.) describes, *inter alia*, the royal tomb and its contents excavated by him at Naḳadeh, and since identified as that of Menes.

AMÉLINEAU (*Les Nouvelles Fouilles d'Abydos, deuxième campagne*, 1896-7) gives a summary account of the finding of a great royal tomb at Abydos (that of Kha-Sekhemui).

PETRIE (*Deshashch*) publishes the results of his work on this site for the Egypt Exploration Fund. The volume contains copies of the interesting but much injured sculptures in the Vth Dynasty tombs of Anta and Shedu, including a unique battle-scene; photographs of the statues

of Nenkheftka, his wife and son (Vth Dyn.); and a detailed account of the modes of burial observed in this Old Kingdom cemetery. The quantity of clothing found with some of the bodies was remarkable. The book has been reviewed by MAX MÜLLER, *Or. Litt. Zeit.* 247. DR. PAGE MAY (*British Medical Journal*, December 4th, 1897) figures and describes some bones from the Old Kingdom cemetery at Deshâsheh showing rheumatoid arthritis.

GAYET (*Annales du Musée Guimet*, xxvii. part 3) describes, giving numerous plates, the excavations undertaken at the expense of M. Guimet on the site of Antinoë, the city founded by Hadrian in memory of the drowning of his favourite near that spot. A temple of Rameses II. was found, and part of it uncovered. The inscriptions on the columns are in honour of the neighbouring gods, Thoth of Hermopolis, Khnum of Herur, &c. It is a pity that they have not been more carefully copied. A number of the well-known terra-cotta masks of the Roman period were found.

PIEHL (*Sphinx* II. 101) reviews the part already issued of the Text and Supplementary plates of LEPSIUS' *Denkmäler*.

PUBLICATIONS OF TEXTS.

KALABSHEH. Inscriptions from the two chambers preceding the sanctuary of the temple. BOURIANT, *Rec. de Tr.* xx. 193.

EDFU. ROCHEMONTEIX, *Temple d'Edfou, publié par E. Chassinat* (*Miss. Arch. franc.* x. 4, nearly completing the first of the two volumes of which this publication will consist). Compare Chassinat's reply to Piehl's attack on the publication, *Rec. de Tr.* xx. 1.

EL KAB. Inscriptions on two statues, SAYCE, *Rec. de Tr.* xx. 111.

The interesting little temple of Amenhotep III., standing in the valley behind El Kab, has been published by J. J. TYLOR, in a handsome volume, with plans and a chapter of notes descriptive of the architecture by SOMERS CLARKE. The graffiti, &c., on the temple are reserved for future examination. The sculptures of Amenhotep III. were partly defaced by Akhenaten, and were restored by Sety I. The temple was built on a platform, the sanctuary, which remains nearly perfect, being preceded by a forecourt now entirely destroyed. This forms the third volume in the series of *Monuments of El Kab*.

KARNAK. Headless statue of Mentuemhat, governor of Thebes (XXVth Dyn.), with interesting inscriptions, and a very fine head probably representing the same person. MISS J. GOURLAY and PERCY E. NEWBERRY, *Rec. de Tr.* xx. 188.

Plan of the temple of Apt, indices to the inscriptions, &c., a useful completion of the monograph on this little temple in ROCHEMONTEIX, *Œuvres*; BAILLET, *Rec. de Tr.* xx. 100.

An enlarged edition of Bissing's Bonn dissertation of 1896 on the Statistical Table, made after collation of the texts of this great record of Thothmes III., part of which was removed to the Bibliothèque Nationale. BISSING, *Die Statistische Tafel von Karnak*, reviewed by MAX MÜLLER, *Or. Litt. Zeit.* 177, PIEHL, *Sphinx* II. 108.

Texts of two granite stelae found by LEGRAIN in excavating in the great court of Karnak near the temple of Sety II., Dyns. XXI.-XXVI., with translation by ERMAN (*A. Z.* xxxv. 12, 19). The first text is a decree of Amen confirming the lands of a high priest of Amen and governor of Upper Egypt named Anarmeth (?) to his son Khaenuast. The farms, trees, slaves, &c., are enumerated in detail with the prices paid for them. Erman in his remarks on the inscription (p. 19 *et seqq.*) points out that it is practically the will of the high priest, sanctioned by the god. About 400 acres were bought for less than 100 oz. of silver, and thirty-two men and women for less than 50 oz., so that a serf or slave was worth about six acres of land, which seems a high valuation.

MEDINET HABU. Texts of the XVIIIth Dyn. and texts on the pylons preceding the chapels of Ameniritis Shapenapt and Nitocris; DARESSY, *Rec. de Tr.* xx. 72.

RAMESSEUM. Stela of Amenhetep III., published in Petrie's *Six Temples*, on the back of which is Merenptah's "Israel inscription": with translation and commentary, SPIEGELBERG, *Rec. de Tr.*, xx. 37; cf. *Or. Litt. Zeit.* 156-7.

DÊR EL BAHRI. Additions and corrections to the important inscriptions from Dêr el Bahri published in *Rec. de Tr.* xviii. 91; NAVILLE, *Rec. de Tr.* xix. 209.

KÛRNEH. Three chapters of the Book of the Dead belonging to one Se.aa, inscribed on linen wrapping; from an XVIIIth Dyn. grave; DARESSY, *Rec. de Tr.* xx. 72.

First part of a memoir on the tomb of Sennefer, the ceiling of which is beautifully decorated with paintings of vines; VIREY, *Rec. de Tr.* xx. 211.

DÊR EL GEBRAWI (Beni Muhammed el Kufur). Inscriptions from the tombs, completing a previous contribution; SAYCE, *Rec. de Tr.* xx. 169.

ESHMUNËN. Inscription on altar; DARESSY, *Rec. de Tr.* xx. 86.

SAKKÂREH. The scenes and inscriptions from the tomb of Ptahhetep, copied by Miss Pirie and Miss Paget, published in Quibell's *Ramesseum*.

KAHA (near Benha); DARESSY, *Rec. de Tr.* xx. 85.

SAIS. Fragment of inscribed cubit ; *id. ib.* 78.

SAFT EL HENNEH ; *id. ib.* 76.

KUM ABU YASÎN (near Horbeit) : *id. ib.* 78.

TUKH EL KARAMUS ; *id. ib.* 85.

SINAI PENINSULA. Twelfth Dynasty tomb at Sarabut el Khâdem, the funerary character of which had been overlooked ; BORCHARDT, *A. Z.* xxxv. 112.

ROME. Description of the obelisks at Rome, with printed texts, translations, &c., and excellent photographs of the two principal obelisks. Seven date from the XVIIIth, XIXth, and XXVIth Dyns. ; six are of Roman make. Of the seven, one was brought from Thebes, one from Sais, and four were brought from Heliopolis to adorn the capital of the empire. MARUCCHI, *Gli Obelischi Egiziani di Roma* ; reviewed by PIEHL, *Sphinx*, ii. 95.

FLORENCE. Inscriptions on monuments in the Museum ; PELLEGRINI, *Rec. de Tr.* xix. 215, xx. 86.

SENS. Inscriptions and monuments in the Museum ; BAILLET, *Rec. de Tr.* xx. 176.

HIERATIC.

The second instalment of the Kahun Papyri has been published, comprising all the remaining facsimiles, with transcription, translation, and commentary. It includes wills and other legal documents from Kahun, accounts of all kinds, and letters ; and from Gurob a letter to Amenhetep IV., &c. GRIFFITH, *Hieratic Papyri from Kahun and Gurob (principally of the Middle Kingdom)*, reviewed by MASPERO, *Journal des Savants*, Fév.-Mars, 1898.

EISENLOHR, *P. S. B. A.* xix. 252, concludes his comments on the Rollin papyri.

Hieratische papyrus aus den Königlichen Museen zu Berlin, 3tes heft. This instalment contains in fine facsimile the end of the Ritual of Amen and fifteen imperfect pages of a Ritual of Mut.

A very interesting papyrus of the XXIst Dyn., relating the voyage of an Egyptian from Tanis to Cyprus, &c., has been published with photographs by its owner, Prof. GOLÉNISCHEFF, in the *Festschrift für BARON ROSEN* : cf. *Or. Litt. Zeit.* 140.

DEMOTIC.

The *Demotische Lesestücke* of Prof. KRALL (Part I.) is a series of clearly autographed facsimiles of important demotic texts, including the

text of the Rosetta stone, the Leyden fable, the story of Setna, &c. Demotic scholars have hitherto been satisfied with conventional transcriptions, leading to numberless errors, or with photographic reproductions which often leave the reading doubtful and are in places very obscure. This excellent and cheap series of autographic facsimiles is very convenient and easy to read from, and admits of ready comparison with other copies or with photographs where it may seem desirable to test the accuracy of the text. Unpretending as it is, the *Lesestücke* is the best publication in demotic that has appeared for many years. The facsimile of the Setna story in Mariette's *Papyri of Bulaq* is extremely good, but the present copy is clearer and in places more correct. Krall's *Lesestücke* should make the study of demotic more popular amongst Egyptologists. It certainly will smooth the road of the beginner very greatly.

E. BOUDIER has published a *Contrat inédit du temps de Philopator*, with facsimile; also an attempt to discover the scansion of Egyptian in the so-called satirical poem and that of Moschion, and to restore the vocalization. BOUDIER, *Vers Égyptiens* (with facsimiles and a letter from E. Revillout).

Facsimile transcriptions and translations of an inscription of M. Aurelius and L. Verns at Philae, and of a curious collection of phrases on an ostrakon, are published by HESS (*A. Z.* xxxv. 144).

HISTORY.

The past year has been rich in discoveries relating to the earliest dynasties of Egypt, which previously seemed quite without contemporary record. The first to identify names of primitive kings from newly-discovered monuments was SETHE (in *A. Z.* xxxv. 1), who established pretty clearly and very ingeniously the identity of two royal names on the objects found by Amélineau at Abydos with the cartouches of two of the earliest kings in the Abydos list. These are Senti (?), the fifth king of the first Dynasty, corrupted in later times to Sepati (?), and Mer-baa-pu, the sixth king of the same. (The equation of Senti (?) with Sepati (?) is helped by a variant of the king's name from the good text of Nu, given in Budge's *Book of the Dead*, p. 145, l. 14.) In the next place, BORCHARDT cleverly read the name of Menes on an ivory plaque from the royal tomb at Nakâdeh (*Sitzungsbericht d. k. Pr. Akad.* 1897, 1054). Then, almost simultaneously, MASPERO (in *Rev. Crit.* 15 Dec., 1897) likewise read Menes' name on the same object and made suggestions as to the early inscriptions from Abydos published by Jéquier in

De Morgan's *Ethnographie Préhistorique* which have since been verified by comparison with the originals. Amongst the inscriptions the name of the important queen Hepen-maat, of the IIIrd Dyn., occurs, and in its most essential features was recognized by Maspero. Again (in the *Rev. Arch.* xxxii. 307), Maspero reports Daressy's discovery of seals of the king Perabsen at Abydos, the priesthood of which king is associated with that of Send of the IInd Dyn. on a monument of the Old Kingdom; Maspero, however, would attribute him to the end of the IIIrd Dyn.

WIEDEMANN alone disputes the identification of Menes. In *P. S. B. A.* xx. 113, he suggests that the supposed cartouche of Menes really represents a building, and he even wishes to place all the new royal names and associated objects into the period just before the IVth Dyn. (*Or. Litt. Zeit.* 190). Several kings besides those already identified are represented at Abydos, chiefly by their Horus names, which do not appear in any of the lists of kings. These are Ka-a, Den (whose name is also found on an ivory plaque in Mr. Macgregor's collection; SPIEGELBERG, *A. Z.* xxxv. 7), Zet (?), Az-ab, Kha-sekhemui (MASPERO, *Rev. Arch.* xxxii. 307; occurs also at Hieraconpolis), and Nar-mer (?), so to be read by comparison with the Hieraconpolis palette.

MAX MÜLLER, *Or. Litt. Zeit.* 102, discussing the inscriptions published by Jéquier, argues for placing these kings in the period before Menes, because Menes himself and other identified kings of the Ist Dyn. appear to have made offerings at their tombs; but the evidence of this is very doubtful. On the other hand, BISSING, *L'Anthropologie*, ix. 241 *et seq.*, argues that at any rate some of these kings ruled both Upper and Lower Egypt, and should therefore be subsequent to Menes. His article was written with a knowledge of Mr. Quibell's find at Hieraconpolis of the palette of King Nar-mer (published by QUIBELL, *A. Z.* xxxvi. 81). From the same excavations at Hieraconpolis we have also the name of another new king, Besh, written in a cartouche; *ib. id.* 83.

Summing up, we seem to gather that Menes, the traditional founder of the united kingdom of the two Egypts, was buried at Nekâdel, opposite the entrance of the Coptos road from the Red Sea, and that his successors of Dyns. I. and II. (Thinite) were buried at Abydos in the Thinite nome. We also know that there are two pyramids of the IIIrd and others of the IVth and Vth Dyns. scattered in the Memphite region: they indicate that the royal Residence was not fixed at Memphis, but shifted between the Faiyûm and the apex of the Delta, until the VIth Dyn. established itself definitely at Memphis.

Some inscriptions on private grave-stelae of the earliest period from Abydos are published by ERMAN, *A. Z.* xxxv. 11.

DARESSY has a note on two obscure royal names of the Old Kingdom beginning with Horus; he also records the discovery of the cartouches of Sebekhetep II. and of a new king, Mentuemsaf of the Middle Kingdom, at Gebelên. *Rec. de Tr.* xx. 72.

In publishing some historical scarabs in the collection of Mr. John Ward the present writer has taken the opportunity of discussing the group of kings which Flinders Petrie had observed from the style of their scarabs to be of the same period as Khyan, who must be placed either at the beginning or at the end of the Middle Kingdom. *P. S. B. A.* xix. 293.

MAX MÜLLER reviews the evidence that may throw light on the obscurity that surrounds the Hyksos period. He points out that according to the inscription of Hatshepsut referring to the time, "Aamu, and strangers amongst them," then held Lower Egypt. He concludes that the "strangers"—who are thus opposed to the Aamu Easterns, familiar to the Egyptians—were non-Semitic and from North Syria; they were the ruling class, upheld by a small body of soldiers of their own nationality. Set was the Hyksos dynastic god, probably for no other reason than that he was the local god of their Egyptian capital, Avaris. Also, in the opinion of the writer, there was only the one dynasty of six Hyksos kings, the most important of the latter being Khyan, whose empire may have extended as widely as that of Thothmes III., if not still further. The paper is acutely reasoned: the first two conclusions are very important. *Studien zur Vorderasiatischen Geschichte*, pp. 1-26 in the *Mittheilungen der Vorderas. Gesellschaft*.

In *A. Z.* xxxv. 30 *et seqq.* NAVILLE reviews at great length the recent publication by Sethe which proposed a new order for the succession of the kings of the XVIIth Dynasty from Thothmes I. to III. M. Naville contests nearly every point in Sethe's elaborate theory. LIEBLEIN also discusses the question whether Thothmes III. was the son of Thothmes I. (*P. S. B. A.* xx. 93). SETHE, however, in *A. Z.* xxxvi. 24 *et seqq.*, replies vigorously to M. Naville's attack in an article of fifty-seven pages accompanied by sketches showing the mutilations of sculptures consequent on the various phases of the family quarrels which he supposes to have arisen between Thothmes I., II., and III., and Hatshepsut. Certain mistakes pointed out by the reviewers of his first essay are now corrected and other points modified in accordance with new materials obtained from the publication of *Deir el Bahari*, from Lepsius' MS. collections, and

from originals in the Gizeh Museum. But in the main Sethe finds his theory confirmed. It now stands as follows:—

On the death of his heiress-wife Thothmes I. abdicated. From that time a legitimist party pushed the claims of the heiress-queen, Hatshepsut, whose name therefore appears from time to time very prominently upon the monuments, while another party, represented by the kings, cut out her cartouches, inserting those of Thothmes I., II., or III., according to circumstances. At first Thothmes III. (eldest son of Thothmes I., but by an inferior wife) reigns, having married his half-sister, the aforesaid Hatshepsut, who had full royal blood. After five or six years Hatshepsut appears as co-regent with her husband, but subsequently the latter wearied of her and erased her figure from the sculptures, generally replacing it by a table of offerings which could be placed before the god by whom the queen had, in the original design, been greeted. But the power of Thothmes III. waned, and Thothmes II., the fully royal son of Thothmes I., appears. Thothmes II. dies and Thothmes III. again reigns with his queen as co-regent. At last, in his twenty-first year, Hatshepsut dies, Thothmes III. reigns alone, and commences his career of conquest. According to this scheme the years of the reigns of Hatshepsut and Thothmes II. are included in the reign of Thothmes III., for the break in his reign would no doubt be ignored in his regnal dates. Hatshepsut was permanently excluded from the list of kings and her cartouches were destroyed by Thothmes III., but against Thothmes II. the latter never bore any malice. M. Naville quotes instances in support of the old theory that Thothmes II. was husband of Hatshepsut. Sethe denies that he ever reigned with that queen and proves his argument in two points out of three; the third point requires verification, but probably is on the same footing as the others. He denies that Amenhotep IV. destroyed Hatshepsut's name and titles. On p. 64 there is a note very ingeniously explaining the *sed-heb*, or thirty years' jubilee, as counted not from the year of a king's accession, but from that of his proclamation as crown prince. This seems, on the facts, exceedingly probable.

NAVILLE (*Rec. de Tr.* xix. 214) gives the true form of the premen of king Tafnekht on a monument at Athens.

WINCKLER (*Altor. Forsch.* I. 474) reviews the course of the Egyptian campaigns of Esarhaddon and Assurbanipal, with the help of new documents; see also some further fragments, *ib.* II. 1 *et seqq.*

From the stela of the Dream and other sources, SCHÄFER (*A. Z.* xxxv. 67) proves that Tanutamén reigned at least two years after the death of

Taharka and contemporary with Psammetichus. During Taharka's lifetime he had been especially entrusted with the administration of Upper Egypt, and in contrast to his father's case no opposition was shown when he assumed full powers on the death of Taharka.

ERMAN (*A. Z.* xxxv. 19), translating the great Saite stela found at Karnak by Legrain, shows that it records the *adoption* of Nitakert, daughter of Psammetichus I., as divine wife of Amen, and the assignment to her by the gods of revenues in different localities in Upper and Lower Egypt. He proves that the "divine wives" so frequently mentioned about this period were usually daughters of the reigning king, and if the king for the time being desired that his daughter should take the title, it was customary that the lady already in office should adopt the candidate as her daughter. These adoptive relationships have introduced great confusion into our Egyptian genealogies; Erman proceeds to give an entirely new table of the relationships of these divine women with the kings.

DARESSY (*Rec. de Tr.* xx. 83) also corrects a point in the genealogy of Nitakert, approaching the position taken up by Erman, of which Daressy had apparently no knowledge at the time of writing.

MAX MÜLLER (*Studien zur Vorderas. Gesch.* 54) upholds the evidence of the O.T. that Necho overcame Josiah at Megiddo, not at Migdol, as Herodotus relates and Winckler and others have thought.

WINCKLER (*Altor. Forsch.* I. 504) recognizes a reference to Nebuchadnezzar's overthrow of Necho in the inscription at Wady Brissa.

WIEDEMANN (*Rec. de Tr.* xx. 133) against the evidence of the classical authors, supplies a fresh document in support of the view that there was a co-regency of Amasis with Apries.

WINCKLER (*Altor. Forsch.* I. 511) retranslates the inscription of Nebuchadnezzar's campaign against Amasis.

BÉNÉDITE (*Gazette des Beaux Arts*, xviii. 35) publishes in heliogravure a royal head of the Saite period recently presented to the Louvre, which he shows to be of Psammetichus III., from a fragment of the Horus-name preserved on the back. This fine head is of great interest as being the only known portrait of the young king whose misfortunes are so touchingly painted by Herodotus.

WILCKEN (*A. Z.* xxxv. 81) analyzes the hieroglyphic stela of Buto, naming Ptolemy I. as satrap, a very important monument of the early days of Greek rule in Egypt. The same Greek scholar writes lengthily (*ib.* 70) on the trilingual inscription of Philae, which is very instructive from the classical point of view as a monument dating from the com-

mencement of the imperial administration in Egypt. Cornelius Gallus, Governor of Egypt under Augustus, offended his master by boastful records of his own exploits. Erman had raised a doubt whether the priests, in framing the hieroglyphic legend, had not changed the ascription of victory from Gallus to Augustus, a view adopted by Mommsen. But Wilcken deals with this opinion at great length and disproves it.

DARESSY (*Rec. de Tr.* xx. 80) gives variants of the disputed Roman cartouche at Tahta.

ROST (*Untersuchungen zur Altor. Gesch.*, pp. 120 *et seqq.* in *Mitth. d. Vorderas. Gesells.* Feb. 1897) discusses Egyptian chronology before the XXth Dyn., with the assistance of the Babylonian synchronisms of the Tell el Amarna period.

LEHMANN (*Zwei Hauptprobleme der altorientalischen chronologie*, pp. 194 *et seqq.*) devotes an appendix to the calendar of the Papyrus Ebers.

MAX MÜLLER (*Studien zur Vorderas. Gesch.* 32) writes on the methods of dating in Assyria and Babylonia and the use of regnal dates, adopted late by the Assyrians, but used from the earliest times in Egypt.

SETHE'S learned articles in *Pauly-Wissowa's Encyklopaedie* (now at "Ch") include Cheops, Chephren, and other royal persons.

GEOGRAPHY.

MASPERO (*P. S. B. A.* xx. 123) places Per Peg (near Herakleopolis) of the Piankhi-stela at El Foqâ'.

DARESSY (*Rec. de Tr.* xx. 80) gives notes on the Geographical Papyrus of Tanis: and on the "palace" of the Harris papyrus at Medinet Habu, which he shows to have been not the stone tower now existing, but a brick building that has disappeared, of which, however, there are clear signs on the south side of having been built at right angles to the temple.

In *Rev. Arch.* xxxi. Pl. xiv. a reduced copy is given of the Byzantine mosaic of a map representing Lower Egypt and Palestine, recently found at Madeba.

DE MORGAN'S *Carte de la Nécropole Memphite, Dahchour, Sakkara, Abousir*, is a valuable survey of the region indicated, showing the position of all pyramids, tombs, or other ancient structures discovered there, and distinguishing by colours the periods to which they belong.

FOUCART (*Rec. de Tr.* xx. 162) prints a number of interesting notes on the ancient sites in the Delta. He gives a new plan of the ruins of Sais and the names of several new sites, the most important being Shûnet Yûsif (also called Dashnûn, near Abû Shaḡuk) with a large enclosure, and Tell Balsûn or Hurdi el Qadîm in the Menzaleh region.

SCHWEINFURTH and LEWIN in *Zeits. d. Gesells. für Erdkunde zu Berlin*, xxxiii. 1898, print a memoir on the topography, mineral products, and geology of the Wady Natrûn, with a map, largely from information furnished by Mr. A. H. Hooker, director of the department of Egyptian finance concerned with the salt tax. The natron (carbonate of sodium) appears to be partly formed in the soil as the water percolates from the Nile to the Wady—which is 40 kilometres distant from the river—partly by the minute vegetable and animal organisms which abound in most of the lakes, giving them a reddish or purple colour.

SETHE'S geographical articles in the *Real-Encyclopædie* (under "Ch") are about forty in number, the longest being "Chemmis," "Chembis," "Chenoboskion."

FOREIGN GEOGRAPHY.

DARESSY (*Rec. de Tr.* xx. 113) publishes long lists of names of conquered countries and cities from Medinet Habu, with references to other lists. The discussion of them is to follow.

MAX MÜLLER (*Studien z. Vorderas. Gesch.* 35) finds the name of the Sabaeans in hieroglyphs on a stela of Darius, and compares the later occurrences at Ombos and Hermonthis. He further suspects (*l. c.* 51) that a name, "Agupta," which appears in New Kingdom lists of conquests, is a ludicrous inclusion of the foreign name of Memphis (= Aegyptus), obtained by a too zealous collector of names from some cuneiform documents. The idea seems rather far-fetched. In the *Mittheil. d. Vorderas. Gesells.* 1897, *Sammelheft* 26 *et seqq.*, he has notes on Botrys, on Winckler's identification of Yarımta with Lower Egypt, on Unki = Eg. Unug, and Papakhu = Eg. Pabukh, the last being probably = Bambyke (WINCKLER, *l. c.* p. 32).

WINCKLER (*Mittheil. d. Vorderas. Gesells.* 1898, i.) re-examines the evidence for distinguishing two *Musri*, one meaning Egypt, the other a country in North Arabia. He finds "Misri" (? Egypt) and "Musri" in one inscription, apparently as distinctive names for the two countries. Elsewhere the names are often alike, but "Misri" for Egypt occurs first in the inscriptions of Esarhaddon. The river "of Egypt" should be "of Musri," and So, king of Egypt, in Hosea, should be corrected to "Sibi tartan of Musri." Later, *l. c.* part 4, he finds also an Arabian Kusi besides the Ethiopian (i.e. Cush).

SAYCE (*P. S. B. A.* xix. 291) points out some evidence as to the situation of Qatna.

FOREIGN RELATIONS.

An important edition of the *Tell el Amarna Letters* by WINCKLER was by accident not mentioned in last year's Report. The German edition is in the *Keilinschriftliche Bibliothek*, part v., and an English edition was issued simultaneously. It contains careful transliterations of all the letters written in a known language, with translations opposite, indices of words and names, and summaries of the contents of the letters. This valuable edition has given rise to PETRIE's *Syria and Egypt from the Tell el Amarna Letters*, which is really the elaborate chapter on the decline of Egypt in Syria in his History, vol. ii., corrected and amplified. Here the documents are grouped and the contents summarized, with indices of places and persons, identifications of place-names, and an attempt to systematize the information regarding persons named in more than one letter, by which means the relative dates of the documents can often be fixed. These works of Winckler and Petrie are reviewed together by MASPERO, *Journal des Savants*, Mai, 1898.

TRAMPE'S *Syrien vor dem Eindringen der Israeliten*, reviewed in *Or. Litt. Zeit.* 183, is another work founded chiefly on the Tell el Amarna letters.

PEISER (*Or. Litt. Zeit.* 135, 196) has begun to publish his collation of Winckler's edition of the letters with the originals at Gizeh.

WINCKLER (*Mitth. d. Vorderas. Gesells.*, 1897, *Sammelheft* 36) shows that he had been mistaken in attributing Letter No. 125 to princes of Nukhashi: it was from Aziri's agents to Aziri himself, who seems to have been in "honourable confinement" at the time.

KNUDTZON (*A. Z.* xxxv. 141) doubtfully reads in the imperfect beginning of letter No. 35 the greeting from Shubbiluliuma, king of the Khatti, BORCHARDT suggesting that this king is Saparuru, the grandfather of the Hittite king Khetasar, who made the treaty with Rameses II. Cf. WINCKLER, *Or. Litt. Zeit.* 88. MAX MÜLLER (*ib.* 153) doubts if the identification with this Saparuru is chronologically possible.

KNUDTZON (*Zeit. f. Assyriol.* 1897) would correct the reading of the Babylonian king's name Kallima-sin to Kadashman-Bil.

SAYCE (*P. S. B. A.* xix. 281) gives a fresh reading and conjectural translation of the "Arzawa" letter at Gizeh, the language of which is unknown (No. 10 in WINCKLER-ABEL).

WINCKLER (*Mitth. d. Vorderas. Gesells.* 1897, *Sammelheft* 39) considers that the visit of Ishtar of Nineveh to Egypt (letter No. 20) was entirely political. Dushratta of Mitanni had no doubt taken Nineveh, and sent

the goddess to Pharaoh as a religious sign of the submission of Nineveh to Pharaoh. The return of the goddess to Dushratta would be the sign that Pharaoh gave the city back to him. Probably the king of Mitanni was under some great obligation to Amenhetep, and treated the latter, of friendship, not of necessity, as if he were his suzerain.

MAX MÜLLER (*Rec. de Tr.* xx. 31) prints notes on the "Israel stela" of Merenptah, and NAVILLE, *ib.* 32, follows with remarks on the last lines of the same.

SPIEGELBERG (*Zeit. f. Ass.* xiii. 47) prints a collection, chiefly from new or little-known sources, of Semitic proper names written in hieroglyphs of the time of the New Kingdom, with interesting comments.

MAX MÜLLER (*Studien z. Vorderas. Gesch.* 39) suggests that the Minaean (S. Arabian) inscription from Egypt of the time of the Ptolemies is dated in the reign of Epiphanes. The bad script is sufficiently explained by the clumsiness of an Egyptian engraver, not accustomed to forming the characters of the South Arabian alphabet. It is no criterion of relative age, as has been argued by those who attribute the Minaean inscriptions in Arabia to a very early date. He rejects the idea that the Madai of another Minaean inscription can be the Mazai or Ethiopian mercenaries of Egypt. The same writer (*ib.* p. 42) deals with the trade of Egypt with Punt, which lies in Africa, not in Arabia, on the Red Sea coast.

H. R. HALL (*Classical Review*, 274) publishes and comments fully on an interesting Greek inscription of the time of Philopator, being a dedication by the *personnel* of the royal Elephant Hunt in Ethiopia.

PETRIE (*Tr. Roy. Soc. Lit.* xix. 1) has written on the *Relations of Egypt and Early Europe*, as shown by archaeology, with illustrations.

APOSTOLIDES, *Essai sur l'Hellénisme Égyptien*. The patriotic enthusiasm of this writer leads him to the discovery that Greek genius supplied the motive power to Egyptian art from the earliest times, and that Egyptian culture was little more than an offshoot of Hellenism!

WRITING AND LANGUAGE.

FOUCART (*Rev. Arch.* xxxii. 20) has an article on the history of Egyptian writing, *à propos* to *Beni Hasan III.*

BORCHARDT (*A. Z.* xxxv. 103) makes valuable observations on the fac-similes in *Beni Hasan III.*, and gives fine examples of three additional signs from Old Kingdom tombs. This book is also reviewed by PIEHL, *Sphinx* II. 33.

V. CALICE (*A. Z.* xxxv. 171) deals with the growth of the use of horizontal *m*. He also suggests that *sâh* "nobility," written with a goat wearing a collar, has the same origin as the Arabic *srh* "to be free"; cf. German "Freiherr." An ingenious and attractive idea.

MÖLLER (*A. Z.* xxxvi. 166), from a late text, confirms the reading *byt*, for the bee.

PIEHL (*A. Z.* xxxvi. 85) finds an instance of the word "honey" spelt *baut*, or *ubat*. In *Sphinx* II. 1, the same writer gives the meaning of several very curious words and signs in Ptolemaic and Roman inscriptions; *ib.* 4, a note on the Egyptian word for 6; *ib.* 59, a note on the Ptolemaic word *akem* "shield"; *ib.* 60, a note on the false substitution of the lion for the plough through misreading of the hieratic; *ib.* 130, a note on a false word in Brugsch's Dictionary; *ib.* 87, many emendations of the texts of Edfu; *ib.* 112, review of Erman's *Gespräch eines Lebensmüden*; *ib.* 52, short reviews of various memoirs; *ib.* 76, notes that Ptolemaic variants give *t* for the fem. suff. 1st pers. sing., and suspects that this inflexion is ancient. In *P. S. B. A.* xx. 190, he has also a note on the reading of the "diadem" title, and on words from Ptolemaic texts.

V. BISSING (*Rec. de Tr.* xix. 187) discusses the uses of the particle *ist* in Dyn. XVIII.

GRIFFITH (*P. S. B. A.* xix. 293). Some philological notes.

MASPERO (*Rec. de Tr.* xix. 149; xix. 146) continues his studies on the vocalization of Egyptian. Reviewed by PIEHL, *Sphinx* II. 121.

MORET (*Rec. de Tr.* xix. 121) continues his article on the word *amakh* "féal."

LIEBLEIN (*P. S. B. A.* xx. 202) contributes notes on Egyptian words in the Bible.

ERMAN (*A. Z.* xxxv. 152) attacks Ethiopian hieroglyphs—which are hitherto unread. Starting from Lepsius' discovery of a certain royal name written both in Egyptian and in Ethiopian, he identifies several signs and groups.

RELIGION AND MYTHOLOGY.

PETRIE, *Religion and Conscience in Ancient Egypt*. Seven lectures giving an analysis of the Egyptian pantheon (racial origin of the separate deities), and of Egyptian moral sayings, &c., reviewed by MASPERO, *Rev. de l'Histoire des Religions*, xxxvii. 453.

PIEHL (*Sphinx* II. 119) reviews Lange's account of Egyptian Religion in DE SAUSSAYE'S *Lehrbuch der Religion's Geschichte*.

MASPERO (*P. S. B. A.* xx. 135) draws attention to a passage in the funerary texts of the New Kingdom referring to the notion that the *Ba*, or soul, received refreshment from the midst of a sycamore tree. He also analyzes the common formula of adoration *anez her-k* as a survival in words of a savage form of greeting, and would translate it, "rubbing the face" of god or man to draw his attention. In *Rev. de l'Hist. des Rel.* xxxvi. the same writer finishes his study of the "Table d'Offrandes" part of the funerary ritual, and *ib.* 406, identifies the provenance of the inscriptions in Part III. of Dümichen's Peduamenap, published after the author's death. They are as follows:—Pls. i., ii. from Peduamenap, chamber xii., on door to chamber v. (cf. *A. Z.* 1883, 14, and *Todtb.* cxxxvii. A). Pls. iii.—xxvii. Book of Hades viz. pls. v.—xxiv. from Berlin coffin, No. 49, pls. xxv.—xxvii. from Berlin coffin No. 29. Pls. xxxiii.—ix. from temple of Denderah. Pls. xxx.—xxxi. Incantations against serpents, from Peduamenap.

Book of the Dead. The translation by RENOUF unhappily ceased with the June number of the *P. S. B. A.*, but the continuation is promised by M. NAVILLE. A very useful edition in 3 vols. *Text, Vocabulary, and Translation*, has been issued by BUDGE: the best text of the New Kingdom has generally been chosen for it where this was possible. The vocabulary is very full, and the translation is preceded by chapters on the MSS., with some typical facsimiles, and the mythology. The Papyrus of Nu, which furnishes many new chapters to the Text, is a recent acquisition of the British Museum. It is hardly necessary to warn the reader of the utter corruptness of almost the whole text of the Book of the Dead.

WIEDEMANN (*Rec. de Tr.* xx. 144) deals with funerary texts inscribed on bricks; *ib.* 134, notes a dated instance of a certain peculiar designation of the defunct; *ib.* 136, describes a mummiform statuette with bandages (with photograph).

BORCHARDT (*A. Z.* xxxv. 116) notes and explains the prominence given to the head and the eye in the hieroglyphs on many coffins of the Middle Kingdom, and contends that the elaborately-painted coffins with numerous doorways were not meant to imitate houses: in the early forms the doorway is single, and in the later forms of the Middle Kingdom it is given only with meaningless repetition.

WIEDEMANN (*Rec. de Tr.* xx. 141) notes the importance of the head regarded as the seat of life, and considers (*ib.* 143) that the sarcophagi sculptured architecturally represent a tomb rather than a house.

SCHÄFER (*A. Z.* xxxv. 98) points out in inscriptions and in the monu-

mental remains a piece of temple furniture, the use of which had not hitherto been recognized: a number of so-called altars are really stands on which the sacred boat or the figure of the god was placed.

WIEDEMANN (*Urquell*. vii. 21) shows that, apart from ancestor worship, the deification of human beings was not confined to kings, but extended also to men of exceptional eminence, such as Paur (Paser), governor of Nubia, and the wise man Amenhetep, son of Hapu.

In *Urquell*. viii. 57, the same writer gives an account of a creation myth in which Ra figures as creator, from a papyrus of the Macedonian period published by Budge in *Archaeologia*, lii.

KUNDTZON (*A. Z.* xxxv. 107) shows that the name of Amen was struck out of the cuneiform Tell el Amarna letters by the enthusiastic worshippers of Aten. BORCHARDT (*l.c.* 167) notes an instance of the destruction of a "May the king grant" formula, by the same.

BORCHARDT, *A. Z.* xxxv. 168. A certain sculpture from an Old Kingdom tomb as figured in Lepsius' *Denkmäler* seems to represent an Apis sarcophagus and has been frequently referred to as such. Examination of the original, however, has shown that the copy is wrong, a head-rest lying upon the coffin having been misinterpreted as a bull's head and horns.

WIEDEMANN (*Rec. de Tr.* xx. 135) writes on the conception of Horus by Isis, with reference to the new discoveries at Abydos.

TURATIEFF has written a monograph on the god Thoth, with a list of 171 hieroglyphic titles of the god at the end and autographic plates of inscriptions and figures, some of which are new and remarkable. Unfortunately the text, evidently carefully written and occupying 165 quarto pages with index, is in Russian, and is therefore absolutely a sealed book to the present writer. Neither does the editor of the *Sphinx* seem to have on his staff anyone who can decipher it, so that, unless the author will give us a translation, or at least a *résumé* in some other language, the usefulness of his memoir to Egyptologists is likely to be very limited.

MAX MÜLLER, *Or. Litt. Zeit.* 197. Note of the brief period in Dyn. XIX. during which the name Sutekh is found for Set.

LEFÉBURE (*Sphinx* II. 63) writes learnedly on the Set animal named Sha. He considers that it represented originally a kind of hound with cropped ears, the forked tail being a later development.

WIEDEMANN (*Rec. de Tr.* xx. 137) writes on the horse or chariot in representations of Egyptian divinities, especially with Horus. A new instance is illustrated.

MASPERO (*P. S. B. A.* xx. 140) writes on the Egyptian philosopher Ostanès, often in ancient times supposed from his name to have been a Persian, but who really was, as GOODWIN pointed out, the Egyptian *Asdnu*, i.e. the god Thoth.

PIEHL (*Sphinx* II. 37) writes on the name of the deity Khent-n-ma (?) corruptly written in late texts.

KREBS (*A. Z.* xxxv. 100) gives the Greek names of five gods recently found in papyri, and other remarks on Egyptian religion in the Graeco-Roman period.

SETHE's principal articles on Egyptian deities contributed to *Pauly-Wissowa's Encyclopaedie*, under *ch*, are "Chnubis" and "Chon."

LITERATURE.

SPIEGELBERG, *Ebers Festschrift*, 117. Accidentally omitted from the last Report. An interesting little collection of love-songs from a Gizeh ostrakon, Dyn. XIX.—XX.

In the *Library of the World's Best Literature*, edited by C. D. Warner (New York), there is a section on "Egyptian Literature" (119 pp.), by GRIFFITH. With the exception of the story of the Shipwrecked Sailor, reprinted from Petrie's *Tales*, and a few short translations from the German of Erman's *Aegypten*, the whole of the translations are either new or specially revised. These comprise the Stories of Sanehat, of the Doomed Prince, of the Two Brothers, and of Setna. The historical inscriptions selected are the stela of Piankhy and the Inscription of Una. As illustrations of Egyptian Poetry there are Love-songs (contributed by W. MAX MÜLLER), the Hymn to Usertesen from Kahun, the Hymn to Aten and Amen Ra, the Harper's Song, &c. The examples of moral and didactic texts include the Negative Confession, the Teaching of Amenemhat, &c.; an attempt is also made to render the Proverbs of Ptahhotep. A proof extract of the Egyptian section can be consulted in the Edwards Library at University College, London. Probably no other copy is available in England.

NATURAL HISTORY AND SCIENCE.

Botany. JORET, *Les Plantes dans l'Antiquité et au Moyen Age, Histoire, Usages et Symbolisme. Tome I. Les plantes dans l'Orient Classique.* 325 pp. The Egyptian section is written with the help of Loret.

Chemistry. SCHWEINFURTH and LEWIN analyze salt found in a jar at Dêr el Bahri, sealed with XVIIIth Dyn. seal. Its analysis agrees closely with that of salt from the Natron Lakes, *A. Z.* xxxv. 142.

Cf. MAX MÜLLER, *Or. Litt. Zeit.* 1898, 222, and SPIEGELBERG, *l. c.*, 259. Apparently it was part of an embalmer's store.

Medicine. In the first half of an elaborate work upon the members of the human body, the late Professor EBERS has discussed their symbolism in speech and writing, as amulets, &c. *Abh. d. k. Bayer. Ak. d. Wiss.* I Cl. Bd. xxi. It is to be hoped that his last illness did not prevent him from writing the remainder of the memoir, on which he was engaged not many months past. LEFÉBURE, *Sphinx* II. 79, writes an interesting note on the Egyptian names of the principal viscera, identifying them with lungs, spleen, brain, liver, and kidneys.

OEFELE, *Journ. d. Pharmacie im Elsass-Lothringen*, Dec., 1897, treats of the names of drugs in Egyptian medicine, especially of the mystic or technical names which have a mythological bearing.

The first part of BERENDE's *Geschichte der Pharmacie* devotes 50 pp. to Egypt. It is a compilation, but by a practised writer on the subject, and is an indication of the greater interest taken by practitioners and students of medicine in the history of their science.

Metrology. The subject of weights seems to become more complicated with every new discovery. HULTSCH, the well-known metrologist, endeavours to bring order into the chaos, and to establish the relations between different standards of weight used in different countries, or in one and the same country. His argument is carefully tabulated and indexed. He finds that standards of weight—Greek, Roman, Egyptian, Babylonian, &c.—develop on the following fundamental lines of proportion :—

1 : 2	2 : 3	3 : 4	4 : 5	5 : 6
10 : 11	12 : 13			15 : 16
20 : 21		24 : 25		36 : 37

and that a weight of 9·096 grammes (= 140·37 grs.) may be viewed as the basis of all. This weight is the Egyptian *kiti*. Naturally the foundation of this very remarkable theory will have to be examined most carefully before it can be accepted. HULTSCH, *die Gewichte des Alterthums*, in *Abh. d. phil. Cl. d. Sachs. Ges. Bd.* xviii.

Mathematics. BORCHARDT (*A. Z.* xxxvi. 150) explains an obscure calculation in the Kahun mathematical fragments as concerning the contents of a hemisphere.

LAW.

The Kahun Papyri furnish pretty clear evidence of the existence of wills in the Middle Kingdom, though later almost all traces of

them disappear, GRIFFITH, *Wills in Ancient Egypt* (*Law Quarterly Review*, Jan., 1898); reviewed by MASPERO, *Journal des Savants*, Feb., 1898, WIEDEMANN, *Or. Litt. Zeit.*, 86.

REVILLOUT, *Les Actions publiques et privées en Droit Égyptien*, has published the first volume of a series on trials in Egypt, containing his lectures of 1896-7, and dealing with the documents of the New Empire.

Three short memoirs by MORET: *Une Fonction Judiciaire de la XII^{me} Dyn. et les Chrématistes ptolémaïques*; *L'appel au Roi en Egypte*; *La Condition des Féaux en Egypte*. Reviewed by I. LEVI, *Rev. Arch.*, xxxi. 303.

ARCHAEOLOGY.

Prehistoric.

In the first part of DE MORGAN's *Ethnographie préhistorique, et tombeau royal de Négadah* (reviewed by Max Müller, *Or. Litt. Zeit.*, 78; EISENLOHR, *Sphinx*, II. 104), after a few words upholding the palaeolithic age of some of the flint remains in Egypt and in defence of his theory that flint-working ceased about Dyn. III., the author gives a list of "prehistoric" localities in Egypt, and then describes and illustrates their remains in order, utilizing especially the great mass of materials in PETRIE and QUIBELL's *Nagada and Ballas*. WIEDEMANN contributes an illustrative chapter, in which he quotes some passages in inscriptions of the historic period as having reference to unmmumfied burial. In a bulky Appendix Dr. FOUQUET treats of the skulls and diseased bones of the prehistoric people. There is much room for criticism in De Morgan's work, especially in his handling of the whole series of stone implements as if they belonged to one age. Future work must assign definitely to the "prehistoric" types their places in the various historic and prehistoric times. The excavations of the past few years indicate how fully this may be done, if only plunderers will leave sufficient material intact and *in situ* for scientific investigation.

QUIBELL (*A. Z.* xxxv. 134) states the evidence for and against a prehistoric date for the "New Race." The remains from royal tombs at Abydos, and those of Dyn. IV. at El Kab, are later in character than those from the "New Race" cemeteries, though they have many points of contact with them.

WIEDEMANN (*Umschau*, 7, 14 August, 1897) gives an account of De Morgan's finds; and FRAAS (in *Correspondenz Blatt d. Deutsch. Gesells. f. Anthrop.*, 1898) writes on the prehistoric people in Egypt.

BORCHARDT (*A. Z.* xxxv. 105) quotes a very clear instance of a flint knife being sharpened in an Old Kingdom scene of sacrifice in the Gizeh Museum. The chips fall in showers from the flint under the action of a sharpener similar to those figured at Beni Hasan.

MAX MÜLLER (*Studien z. Vorderas. Gesch.* 27) writes on the history of metals in Western Asia and in Egypt.

BISSING (*L'Anthropologie*, ix. 240 *et seqq.*) has printed the first part of an important article on the origins of Egypt, reviewing what has been published during the last three or four years. He deplores the lack of any real record of the work at Abydos, finds many errors of fact in De Morgan's fine volumes, and points out some errors of arrangement in *Nagada and Ballas*, the only trustworthy publication of material for the study of the subject. He proceeds to determine to some extent the succession of styles in the modes of burial, in tomb structure, and in the pottery, contending that none of these afford proof of the presence of two races, the one indigenous and the other coming from the East. As to pottery, the use of the potter's wheel is occasionally observable on all the types except the very earliest. One of the latest styles is largely represented in the tomb of Menes.

TORR (*L'Anthropologie*, ix. 32) suggests that the "ships" painted on the early pottery really represent earthworks. But his argument is overthrown by an instance which he quotes (*Nagada*, lxvii. 14) as showing "rudders" at each end; the rudder, which is indeed at one end, is quite different from the tow-rope, or perhaps anchor, at the other, and rudder and tow-rope are decisive signs of a boat or ship.

SCHWEINFURTH (*Verhand. d. Berlin Anthropol. Gesells.*, 20 March, 1897) discusses the mode of embalmment of the head and extraction of the brain; the "prehistoric" skulls show no openings for these operations. *Ib.*, 16 Oct., this paper was followed by an analysis of the contents of a prehistoric skull by SALKOWSKI. It appeared to contain resin, but the analysis gave no positive result to show that the supposed resin was not altered brain matter. In the same number Schweinfurth discusses the ornament of the prehistoric Egyptians. For the origin of the hieroglyphic "plant of the South," he suggests the *Aloe Abyssinica*, and he notes that the Elephant appears to be harnessed (!) in the prehistoric drawings; but it may be doubted if this appearance is not due simply to a peculiarity of early drawing.

VIRCHOW (*ib.*) gives the results of his examination of the hair of these early people, which is usually very pale in colour. Careful analysis of several examples revealed that the colour is not original, but is due to

changes, wrought not by artificial means, but by the action of the natural salts in the earth. The original colour, preserved in parts, was brown the hair having been what may be called black; the nearest parallels to its colour and texture are found in the later Egyptian graves. It, therefore, affords no argument for a Libyan origin of these people.

SCHWEINFURTH (*Bulletin de la Soc. Khed. de Géogr.*, iv. 2, and *Verh. d. Berl. Anthropol. Gesell.*, June 19th, 1897) has written two papers on the elements forming the early population of Egypt. Naturally, the theories here embodied must be considered largely as tentative. Arabia, Babylonia, and Egypt are the corners of a triangular space in which culture developed. The first was particularly the source of "men, mind, and of natural products": it produced the ancestors of the Hamitic race, and afterwards developed at home the Semitic race. It gave also to Egypt two sacred trees, the Sycomore and the Persea. From Babylonia came bronze and the culture of cereals. While Egypt was inhabited by autochthones, pastoral immigrants from Arabia entered the Etbai and tamed the wild ass of the highlands (*Equus taeniopus*), acquired the art of working in hard stone, and then, entering the Nile valley, learnt to practise agriculture. The Delta was almost inaccessible and the desert route from the N.E. difficult, but at length Babylonian influence came in with bronze and corn; the Arabian stock was driven back into the desert, and is now represented by the 'Ababdeh.

Earliest Historical Period.

The necropolis excavated by Prof. Petrie was at Tûkh, near Naḳadeh. At Naḳadeh itself, M. de Morgan, accompanied by Prof. Wiedemann and M. Jéquier, had the good fortune to find a royal tomb of the earliest time, built of brick, with remarkable panelling of the walls, and containing a vast supply of funerary provisions, which had been completely burnt in a fierce conflagration. But here and there fragments even of wood and sculptured ivory remained, and the vases and other objects in all kinds of hard and soft stone survived in some numbers, though often distorted by the heat. Specimens of all are figured by DE MORGAN (*Ethnographie Préhistorique et Tombeau royal de Négadah*). It was thought that this conflagration was a solemn burning at the king's funeral; but this is now denied by DÖRPFELD and BORCHARDT, who have visited the site and carefully examined the antiquities; see BISSING's article in *L'Anthropologie*, ix. The tomb has since been identified as that of Menes, by Borchardt and Maspero; see under "History."

AMÉLINEAU (*Les nouvelles Fouilles d'Abydos, 2me Campagne, 1896-7*)

relates his discovery at Abydos of a great royal tomb of crude brick, comprising sixty-five chambers divided into two portions.

JÉQUIER contributes to De Morgan's *Ethnographie Préhistorique* a chapter on monuments contemporary with the Naḳadeh tomb, especially publishing some fine héliogravures of engraved objects in the Gizeh Museum and sketches of the impressions from cylinder-seals and of the stelae, &c., discovered by Amélineau at Abydos. From these we see that the great tomb just mentioned was of king Kha-sekhemui. He also gives plans of the brick tombs of the kings Zet, Den, and Qa-a. The tombs of Menes, Zet, and Kha-sekhemui, consist in great part of store chambers once filled with every kind of provision such as would be required in the palace of the king during his lifetime. The seals of the wine jars are particularly valuable as preserving the names of kings and offering a variety of interesting though brief inscriptions of extreme antiquity.

STEINDORFF (*Ebers Festschrift*) has an important paper, which should have been noticed in the last Report, on the sculptured slate palettes. He was the first to recognize their early date and to figure all accessible fragments. QUIBELL (*A. Z.*, xxxvi. 81, see also SPIEGELBERG, *Or. Litt. Zeit.* 233), now figures and describes a very fine example of these palettes, found by him at Hieraconpolis, which bears the name of the early king Nar-mer. He also gives a list of the principal finds at Hieraconpolis: cf. *Catalogue of Exhibition of E.E.F. and E.R.A. Antiquities*, 1898, and MAX MÜLLER, *Or. Litt. Zeit.* 217.

SAYCE (*P. S. B. A.* xx. 96) publishes, as belonging to this early period, the inscriptions on thirteen black stone cylinders. Like scarab seals, however, they are generally blundered and meaningless, and may perhaps all date from the end of the Old Kingdom. He also gives the sad history of a splendid sculptured palette, broken up by the Arabs and the fragments partly lost, partly scattered amongst three museums.

Antiquities in General.

Turaieff has begun a *Description of the Egyptian Monuments in the Museums and Collections of Russia*, of which the first part deals with the minor collections at St. Petersburg and in the museums of the Baltic provinces. The text is in Russian with nine autographed plates at the end.

Additions to the Egyptian section of the Berlin Museum. *Or. Litt. Zeit.* 90.

NASH, *P. S. B. A.*, xx. 145, figures and describes a uraeus mummy-case

of bronze, a lion-headed uraeus, and the shabti-box of a priest of Mentu (*l.c.* 186), all from his own collection.

BORCHARDT (*A. Z.*, xxxv. 119) describes and classifies the figures of servants found in tombs of the Old Kingdom. His identification of the scenes in tombs representing the brewing of *būza*, or strong beer, is most valuable and curious. Several of the statuettes represent persons engaged in brewing.

BISSING (*A. Z.*, xxxv. 94) discusses the tomb of Maḳet, discovered by Petrie. After bringing to bear a variety of evidence from Petrie's own memoirs and elsewhere, he concludes that the "tomb" was really a cellar in which were stored mummies of the XVIIIth Dynasty. The dating of this grave is of extreme importance in Egyptian archaeology. If for no other reason, this memoir is of importance, as showing the growing disposition to give to Egyptian archaeology the same careful attention that has long been devoted to the language.

BORCHARDT (*A. Z.*, xxxv. 168) has a note on the use of henna in the Old Kingdom as shown by coloured statuary, &c.

The coloured plates of Egyptian and Byzantine costumes in RACINET's *Costumes anciens et modernes* are of no original value, and the text is useless.

PIETSCHMANN (*Leder und Holz als Schreibmaterialien bei den Aegyptern*) publishes the second part of his laborious monograph in *Beiträge zur Kenntnis des Schrift- Buch- und Bibliothekswesens*, 1897, Heft. 4. The first half appeared in 1895, and treated of the use of leather; the present deals with wood, and with the palettes and general apparatus of the scribe.

WIEDEMANN (*Rec. de Tr.* xx. 142) notes the fondness of the ancient Egyptians for the game of draughts, as shown by the common occurrence of draught-boards marked out on the pavements and roofs of temples.

According to a review by SPIEGELBERG in a German periodical, BOLKO STERN's *Aegyptische Kulturgeschichte* is only a compilation, not always from the best sources, with the usual grotesque results. Referring to such popular works a leading article in the *Or. Litt. Zeit.* 66 *et. seqq.*, after noting how the endeavour to spread scientifically exact knowledge amongst the people has become associated in the mind of specialists with a contemptible superficiality and pandering to the populace, and how, through this misconception of their duty, an important branch of the education of the people has been more or less given over to *dilettanti*, proceeds to say: "It is the duty of science not only to prosecute research, but also to watch that in diffusing knowledge correct conclusions and the real conditions

of the various problems shall be laid before the public. . . . If the sins of time past are not to leave a far-reaching legacy, specialists must make an energetic assault upon the evil custom."

WIEDEMANN (*Rec. de Tr.* xx. 143) points out that the Arabic account of a discovery of antiquities made in the reign of Bibars at Kous, seems to prove that the find was a hoard of coins of the time of Gallienus.

ARCHITECTURE, SCULPTURE, PAINTING, &C.

BORCHARDT'S *Aegyptische Pflanzensäule* is a short but pointed essay, well illustrated and forming an excellent guide to the subject of the columnar types in Egyptian architecture. There ought to be no more confusion between the lotuses abundantly represented on the monuments and the *Nelumbium* which occurs only at a very late period. The separation of the "Lily" ornament from the lotus ornament, of which it has usually been considered only a development, is very valuable and important. The curiously conventionalized papyrus is of course allowed its proper weight as a decorative motif. The palm column is also illustrated, and the rarer types of reed and convolvulus (?).

In conclusion, Borchardt explains the symbolic, so-called "Hathor," capital, which really represents a sistrum; and the tent-pole column already noticed by Petrie; he points out how in accordance with the important law of decoration first formulated by Maspero, the column in Egypt was generally treated as a growth from the ground, not a support for a roof.

FOUCART'S *Ordre lotiforme* is reviewed by NAVILLE (*Sphinx* II. 18), and by POTTIER in *Gazette des Beaux Arts*, 1897.

BORCHARDT, *A. Z.* xxxv. 87. Prof. Petrie's examination of the pyramids of Gizeh was so thorough that since his work was published practically no new word has been said on the subject from personal examination of the monuments. Now, however, the clever architect and Egyptologist Borchardt has visited them, and brought to bear certain new ideas that have become current in the German school as represented by himself and Sethe. He first shows that the "movable stone" that closed the passage of the third pyramid was simply a flat slab fitting to the sloping side of the pyramid, and not a carefully devised block, pivoted and swinging on its own axis, as Petrie suggested. The same device was used presumably for all the pyramids. Some years ago, Borchardt endeavoured to prove that the pyramid of Khufu was not originally planned for its present dimensions, but that there were clear

indications showing it to have been built at three different periods, each time with enlarged plans. He now states that his examination of the monument confirms this theory. Khafra's pyramid, he also asserts, shows two phases of construction. In Menkaura's pyramid he observes that the granite walls of the third chamber were trimmed down after being set in place, in contrast to the other granite working of the pyramids. The "sarcophagus of Mykerinus" was in the style of the Middle Kingdom, not of the Old Kingdom, and Borchardt believes that it was made under Dyn. XXVI., from a model of the Middle Kingdom.

Lastly, Borchardt and Bissing believe that certain remains at Gizeh are the foundations of a fourth large pyramid, which must be that of Dedefra, the successor of Khufu or of Khafra.

DARESSY (*Rev. Arch.* xxxii. 235) publishes the united fragments of a limestone flake, found in No. vi. or No. ix. of the Tombs of the Kings, on which is drawn the plan of a royal tomb, with the names of the chambers and measurements. It corresponds roughly to the plan of tomb No. vi. (Rameses IX.).

In the last number of the Report it was mentioned that BORCHARDT disputes the hitherto accepted date of the royal statues of the Old Kingdom. In *A. Z.* xxxvi. 1, he has now published his reasons, denying in the first place that the statues of Khafra, from the so-called "temple of the Sphinx" at Gizeh, are contemporary portraits of the king. The seventeen statues form two groups, the one consisting of those in diorite, the other containing three statues of slate. The differences of workmanship and style between these two classes can be explained by the extreme hardness of the former material. One of the diorite statues will be remembered by all for its magnificent idealism and pose. It is, in fact, the masterpiece of Egyptian statuary in hard stone. It is not pleasing to depose it from its traditional rank of extreme antiquity. Borchardt's careful paper, which is the first description of the whole series laid before scholars, comes as a rude shock on our prejudices. We must admit that it is extremely difficult to fit such an example of idealized portraiture into any scheme of artistic development as a product of the IVth Dynasty, in which the universal character of the private monuments is archaic realism.

The strongest arguments adduced in this very acute essay against the IVth Dynasty date of the statues are :—

(1) The appearance of lines of eye-paint on one of the statues. This is elsewhere first found in the VIth Dynasty, and then only rarely, though afterwards it is very usual.

(2) The "mane" of the lions' heads which figure on the thrones of three of the statues represents in reality the lappets of the wig of a goddess. If the statues were really of early date, one would expect to find a true mane, as elsewhere on thrones. In the XVIIIth Dynasty both the lappets and the mane are regularly shown in the statues of leonine goddesses; in any case the present example points to late deterioration of the lion type.

(3) In the short inscriptions upon the statues the spelling is not that usual in the IVth Dynasty, and there are peculiarities that point to misunderstandings of form and meaning such as might be expected to occur in late copies or inventions of titles.

(4) The peculiar workmanship and style of the slate statues is identical with those of a slate statue of Amen in the Gizeh Museum, and there are very decided indications that the latter was actually found along with those of Khafra. It is well known that mention of the god Amen is not found in texts earlier than the XIth Dynasty.

Many other peculiarities are noticed, of which the use of the palm-tree as symbolic of Upper Egypt is perhaps the most remarkable; but the above seem to afford definite arguments for a late date.

So far no evidence has been given by which the real age of the statues may be fixed. Borchardt, however, supplies this in a headless limestone statue from Karnak, representing the Ethiopian Pharaoh Shabataka (XXVth Dynasty). This recalls the Khafra statues in every technical respect. Further, one of the peculiar spellings in the titles of the statues is closely similar to an example of Tirhaka, the successor of Shabataka in the same dynasty. The imitation of the Old Kingdom in tomb sculpture, and also in the titles of the magnates at this time, agrees well with these indications. The absence of the name of the restorer or dedicator is paralleled by some instances quoted of restoration in the New Kingdom.

Five other statues of kings of the Old Kingdom from Memphis arrived more recently in the Cairo Museum. They also show the lines of eye-paint, and therefore are not contemporary. Borchardt concludes that as yet no royal statues of the Old Empire have been discovered.

A few hasty comments may be permitted on this important essay. If the imperfect statue of a god mentioned above, represents Amen beyond question, it seems almost certain that worshippers of Amen were much concerned with the history of these statues. The inscriptions on the slate figures are the most faulty, and these now seem attributable to the XXVth Dynasty. The strong reversion to Old Kingdom models

which began at this very date may have found its highest expression in the restoration of statues of the Pyramid kings and the raising of new ones. Amen was still devoutly worshipped by the Ethiopian Dynasty, while the XXVIth Dynasty probably confined his worship to the Theban district. The revival of the cult of these ancient kings in Dyn. XXV. and onwards may be the reason why Herodotus so clearly preserves their names, as well as that of Menes, while all else in his history before Dyn. XXV. is fabulous. Perhaps some of the statues can be retained as fairly early or even contemporary, while others must be relegated to the time of the revival; perhaps the faulty inscriptions are additions to earlier statues. It can hardly be supposed that the results of the essay will be accepted *in toto* without controversy, but all will acknowledge its great value.

E. BRUGSCH (*A. Z.*, xxxv. 140) publishes in photogravure a fine fragment of a "satirical" papyrus from Tûneh, now in the Gizeh Museum. It represents in colours cats attending a lady rat and her offspring, and jackals looking after the cattle.

BISSING (*Rec. de Tr.* xx. 120) writes on polychromy in Egyptian sculpture of different periods, especially in statues. The idea of the colouring was to increase the resemblance to nature and help out the work of the chisel. Probably statuary of all periods was more or less coloured, except the polished figures of slate of the Saite time.

BISSING (*Eine Bronzeschale Mykenische zeit*, in *Jahrbuch d. K. D. Arch. Inst.* 1898, 28) devotes an elaborate memoir to a fine bronze dish with engraved ornament found in a grave of the age of Amenhotep III. or IV. at Thebes, and now preserved in the Gizeh Museum; with a photogravure of the dish and illustrative figures; some additional figures are given on p. 147. In two excursuses he discusses the nationality of the ships represented in the Theban wall-paintings, and attributes certain red-polished pottery found in graves of the New Kingdom to trade with Northern Syria.

WIEDEMANN (*Rec. de Tr.* xx. 141) describes a small slab of granite engraved with hieroglyphs, apparently as a trial-piece (not a mould for glass).

ENCYCLOPAEDIAS, &c.

The first volume (A to Feast) has been published of a new *Dictionary of the Bible*, edited by the Rev. J. Hastings. The main article on Egypt is written by CRUM; antiquarian and geographical articles are by FLINDERS PETRIE, W. MAX MÜLLER, and GRIFFITH.

SETHE continues his excellent articles on Egyptian places, persons, deities, and words named in Greek and Latin for the new edition of *Pauly-Wissowa's Realencyclopaedie* (letter Ch). They summarize a vast amount of learning, embody the latest discoveries, and contain original observations of great interest.

PERSONAL, &c.

SIR PETER LEPAGE RENOUF, the *doyen* of Egyptologists, English and foreign, died on the 14th October, 1897. Born in 1822, his first Egyptological publication did not appear until 1860, only two years earlier than the first work of Professor Pleyte, of Leyden. A sympathetic sketch of his life is given in the *Deutsche Revue*, March, 1898, by his friend GEORG EBERS, who has survived him less than a year. ERMAN signs his obituary in *A. Z.* xxxv. 165, and RYLANDS that for the Society of Biblical Archaeology (*P. S. B. A.*, xx. 271). Of this Society Renouf was President since 1887, and in its Proceedings his valuable work on the Book of the Dead was still in course of publication when death overtook him. He succeeded Dr. Birch as Keeper of the Egyptian and Assyrian Antiquities in the British Museum.

GEORG EBERS, the novelist and Egyptologist, died on 7th August, 1898. His early life down to the publication of his first novel, "An Egyptian Princess," is told in his "Story of My Life." He was born in 1837, and in 1870 was appointed to a professorship of Egyptology at Leipzig. In 1892, he retired from the chair, his speech having become affected by paralysis. But among his pupils had been Dümichen, Ed. Meyer, Pietschmann, V. Lemm, Wiedemann, Lincke, Erman, Hommel, Wilcken W. Max Müller, &c. His kindly and generous spirit is well shown in a private letter written in 1896 referring to his professorial life, "Nichts konnte mir grössere Freude machen als sie—besonders Erman—über mich herauswachsen zu sehen." The great medical papyrus which he secured at Thebes and presented to the Leipzig University, and to the elucidation of which he devoted so much labour, would also keep the name of Ebers alive among Egyptologists. The Jubilee of his doctorate in 1897 was the occasion of a *Festschrift* presented by his pupils. This collection of essays was noticed in last year's Report. It is reviewed by PIEHL, *Sphinx* II. 10, 27, who adds his tribute to the Professor for whom it was written, ever genial though tried by weary and incessant illness.

WIEDEMANN (*Or. Litt. Zeit.* 1898, 224) records the services to Oriental research of DR. A. LINCKE, of Dresden, who died on June 2nd. He, too,

was a pupil of Ebers, and in 1878 published two important papyri; but afterwards he turned to the study of Assyriology.

CAPART (*Rev. de l'Un. de Bruxelles*, Tome III.) publishes some letters of Chabas relative to the quarrel regarding Dümichen's anticipation of Mariette in publishing the Table of Kings at Abydos. These letters are not without interest in the history of Egyptology. Though there is now no absolute monopoly in antiquarian research in Egypt, producing in the monopolist a mere thirst for more and more sensational discoveries, excavations without supervision, without record, and without publication of results, are still only too common.

The following appointments have been made to lectureships in Egyptology: M. FOUCART at the University of Bordeaux, M. MORET at the University of Lyons, Dr. DYROFF at Munich ("privat-docent").

C.—GRAECO-ROMAN EGYPT.

THE past year has been one of great activity in the way of publications of Greek papyri,—the natural sequel to the discoveries recorded in our Report a year ago. The principle of promptitude of publication has now been well established, at any rate in this country, and there can be little doubt that students in general are gainers by it. Of some of these publications the present writer, being himself mainly responsible for them, cannot speak at length; while another, being the work of the Egypt Exploration Fund itself, will have been in the hands of nearly all readers of this Report, and may therefore be described more briefly than would otherwise have been necessary. Still, for completeness' sake, all must be mentioned.

Since the importance of a discovery does not depend on the editor but on the author discovered, it may be permissible to give the first place to the poems of Bacchylides, of which the *editio princeps* was issued in December last.¹ This discovery, which from the purely literary point of view is the most valuable yet made in Egypt, was announced in last year's Report, and little need be added now save to chronicle its actual appearance in print. It has already produced a large crop of literature in the way of articles and reviews, and a second edition of it has appeared in the well-known Teubner series, excellently prepared by Professor Blass, whose ingenuity has still further reduced the number of

unplaced fragments of the MS. ; though it must be admitted that some of the combinations by which this reduction is effected are highly doubtful. Yet another edition has still more recently been issued by Professor H. Jurenka of Vienna, and an *édition de luxe* of the more perfect odes, with illustrations from ancient sources, by M. T. Reinach of Paris. From the literary point of view we have gained a new Greek classic, not indeed of the very first rank, but one of real merit, interesting alike for himself and for his place in literary history, and, in addition, one of the easiest Greek writers in existence.

Next in importance unquestionably comes the first part of the Oxyrhynchus papyri, the first annual volume of the Graeco-Roman branch of the Egypt Exploration Fund.² Here the actual discoverers of the papyri are also the editors of them ; and Messrs. Grenfell and Hunt have proved themselves as capable in the one sphere of action as in the other. It is, indeed, no small feat to have published so substantial and important a volume within eighteen months of the extraction of the papyri themselves from the rubbish heaps of Behnesa ; and the new branch of the Fund has every reason to be grateful to its servants. The most sensational of the literary fragments contained in this volume is unquestionably the page to which the name of "Logia" has been assigned ; but that had been already published, as also had the interesting Thucydides manuscript, edited by Mr. Hunt in last year's Report. The new publications include, however, a matter of no less interest than an ode which there is every reason to assign to Sappho ; unfortunately it is much mutilated, but the extraordinarily ingenious restoration of it by Professor Blass serves at least to give us its probable sense, though it would be too much to hope that the German professor has everywhere divined the actual words of the Lesbian poetess. In quality it cannot be said to equal the remains of her poetry previously extant. For the rest, it must suffice to mention a page of a third-century copy of St. Matthew's Gospel (tending, so far as it goes, to support the "revised" text as against the "authorized"), a considerable fragment of a metrical treatise, probably by Aristoxenus, a rather tantalizing and perplexing chronological work, dealing with events in Greek and Roman history from 355 to 315 B.C., and several fragments of poetical works by unknown authors. The fragments of authors already known include (in addition to Thucydides) Homer, Herodotus, Sophocles, Plato, Demosthenes, Xenophon, Isocrates, and Euclid. Perhaps, if one were under cross-examination, one would have to admit that the actual addition to our knowledge from these fragments is not very great. They are all quite small, and

the variants from the extant texts are unimportant; but it must be remembered that it is a real gain to science to get this constantly increasing cumulative evidence in favour of the substantial authenticity of our extant texts. Palaeographically, too, some of these papyri are very valuable, and make a real and tangible addition to our knowledge of the literary hands of the first three centuries of the Christian era. Finally, they show us what we may still hope for from Egypt. They prove that *many* works now lost to us were still extant in Egypt in the early centuries of our era, and consequently it is always possible that some of them will turn up in a more complete form, to rejoin the Hyperides, Aristotle, Herodas, and Bacchylides, which Egypt has already restored to us.

The non-literary papyri, which form the bulk of Messrs. Grenfell and Hunt's volume, are in much better case than the literary, so far as external condition is concerned; but they are too miscellaneous to be discussed in detail here. One notable element of interest must not be overlooked. Hitherto nearly all the non-literary papyri of the Roman period have come from the Fayyûm, and perhaps one has been inclined to generalize as to the state of the whole country from this single and rather special district; but the Oxyrhynchus papyri enable us to check our information by evidence from a different locality. Palaeographically, too, these papyri will be very useful, when they are either published in facsimile or made accessible in their permanent homes, since they supply dated documents from periods (such as the sixth and seventh centuries) for which such evidence is still much wanted. Altogether the Society, the editors, and scholars in general, are much to be congratulated on this volume, and its annual successors will be eagerly looked for.

The second volume of the British Museum Catalogue of Papyri, which was delayed on account of the Bacchylides, will have appeared before this Report is in print.³ It contains descriptions of about 400 papyri, and complete texts of 262, with introductions, notes and indices; while facsimiles of 132 (nearly all precisely dated) appear in a separate atlas. The texts are entirely non-literary (the literary texts having already been published elsewhere, with a few exceptions), and nearly all of them belong to the Roman period. They are of the same general type as the Berlin papyri already published, many of the papyri in both collections having originally come from the same find, at and about Dimêh in the Fayyûm. The most novel among the British Museum papyri are perhaps some long rolls relating to the census and poll-tax, and to the status of the privileged class known as *κάτοικοι*, and the correspondence of a Roman military officer, named Abinnaeus, in the middle of the

fourth century. The facsimiles provide a fairly continuous series of dated documents of the Roman period, with a few from the Ptolemaic age, and one fine Byzantine deed, containing an unique example of an *emphyteusis*, or perpetual lease,—a form of conveyance which may perhaps become popular soon for political purposes.

The Berlin publication⁴ has made but little progress this year, only one part (the first of a new volume) having made its appearance; and this, being of much the usual character, does not require a detailed description here. But in addition to this the index to the second volume, which has been prepared by Dr. Krebs, has been issued, thereby rendering the contents of the volume far more accessible to students. A full index is especially necessary to such a publication as this, in which no systematic arrangement of texts is adopted; hence it is satisfactory to see that the directors of the series have not adhered to their announced intention of reducing the indices to a smaller scale than those of the first volume.

The minor publications of the year are fairly plentiful. Among those of a literary character the most important is one which appeared just too late to be mentioned in last year's Report. This is a portion of the *Γεωργός* ("Rustic") of Menander, discovered by Prof. Nicole among his papyri at Geneva.⁵ It consists of two fragments of papyrus, with writing on both sides, which were regarded by Prof. Nicole as forming part of an opisthograph roll. An extremely ingenious conjecture by Prof. Blass, however, (made without seeing the original papyrus) showed that the two fragments could be attached to one another, and really form part of a single page of a manuscript written in book form. A revised edition of the text, embodying Blass' discovery and also the results of a personal examination of the papyrus itself, has been issued by Messrs. Grenfell and Hunt, who assign the papyrus to a date between A.D. 350 and 500. In all, the fragment contains eighty-seven lines, more or less complete, from an early part of the play; but in spite of the ingenuity of Prof. Nicole, who has tried to reconstruct the outline of the entire drama from this fragment and the other existing remains of it, the course of the plot remains obscure.

A volume recently published in honour of the eightieth birthday of the distinguished French scholar, Prof. H. Weil, contains a minute fragment of an epic poem, apparently on the subject of Leda, edited by Prof. Nicole,⁶ and a specimen of a rhetorical exercise from a papyrus in the British Museum, edited by the present writer.⁷ The exercise in question is a speech for the prosecution in an imaginary case of theft of a rather

peculiar kind, and forms one of three such orations which occupy the *verso*, or back, of a roll, composed for the purpose by fastening together three or four distinct pieces of papyrus already bearing writing on one side. Unfortunately the ink on the back has scaled off to such an extent that anything like a complete publication of the text is impossible.

A longer but less novel publication of a literary character is a large Homeric papyrus, containing the greater part of the 13th and 14th books of the *Iliad*, which has been edited by Mr. A. S. Hunt.⁸ It is a well-written example of the vulgate text, transcribed probably towards the end of the first century. It is now in the British Museum. On the border line between literary and business documents may be placed a papyrus in the Field Columbian Museum at Chicago, containing examples of problems in the mensuration of land. It shows the methods followed by the Government surveyors, which issued in the registers of land for the purpose of taxation, of which there are some examples among the British Museum papyri mentioned above. It is edited by Mr. E. J. Goodspeed, with a facsimile which seems to show that it belongs to about the middle of the first century.⁹ Three Greek inscriptions, one relating to an elephant-hunting expedition in equatorial Africa, about 208-206 B.C., the second containing an epitaph in very corrupt elegiacs, and the third a dedication to Isis, have been published by Mr. H. R. Hall¹⁰; and Prof. Mahaffy has edited some fragments of a papyrus from the third century B.C., relating to the cultivation of oil for revenue purposes, which he extracted from the cartonnage of a mummy in the Ashmolean Museum at Oxford.¹¹ Further Ptolemaic information is contributed by M. Jouguet, in the shape of a papyrus relating to the revolt of the Thebaid under Ptolemy Soter II., and three inscriptions of Ptolemais¹²; while a very small fragment of a Roman papyrus provides M. Nicole with material for an ingenious and interesting article on the prohibition of the bearing of arms by Egyptians issued by the prefect Avillius Flaccus, against whom Philo wrote his treatise "Against Flaccus."¹³

In addition to these publications of new texts, a considerable number of articles have appeared, based upon the materials provided by texts already published. Within the Ptolemaic period, Dr. Strack has instituted an inquiry into the obscure subject of the Graeco-Egyptian calendar,¹⁴ in which he comes to the bewildering and discouraging conclusion that there were not only two Egyptian years in current use (the "wandering" year of 365 days and the "fixed" year of $365\frac{1}{4}$ days), but

also two Greek years, one beginning about the spring equinox, and the other about the autumn equinox; but he does not undertake to explain how such an extremely inconvenient system came into use, or how business could be conducted without express distinctions of the reckonings adopted, of which there is no trace in any of our authorities. Theocritus' poem in honour of Ptolemy Philadelphus serves as the basis of a discussion by von Pratt of the historical circumstances alluded to in it,¹⁵ in the course of which he refers to the interesting discovery of an Egyptian inscription in which the death of Arsinoë Philadelphus (the date of which has been much disputed) is expressly stated to have occurred in the month Pachon in the year 271-0 B.C.

Coming to the Roman period, Dr. Mitteis has produced a second long article on the Berlin papyri, with special reference to their juristic aspect.¹⁶ A rescript of the triumvir Marcus Antonius, originally published in 1892 by the present writer, is discussed in two articles by Brandis¹⁷ and Thomas,¹⁸ the former assigning it, with some probability, to the year 33-32 B.C. rather than 41 B.C. The list of the prefects of Egypt, compiled last year by Dr. P. Meyer (No. 14 in last year's Report), is the subject of articles by A. Stein¹⁹ and by Meyer himself²⁰; while the latter also contributes notes²¹ on the legitimization by Severus of the marriage of soldiers (though their wives were still not nominally recognized as such, but passed under the name of *focariæ*, or housekeepers), and on the lists of *prefecti montis Berenicidis*, and of the legates of Arabia from the formation of the office in A.D. 110. The prefect of the Mons, Berenicis appears in the inscription from Coptos published last year by Mr. Hogarth (No. 18 in last year's Report); and this inscription is again discussed in an article by M. Rostowzew.²² Finally, Dr. Krebs has compiled a list of deities and festivals with which recently discovered papyri and inscriptions have made us acquainted.²³

Last year we mentioned a catalogue of the extant literary papyri which had been prepared by M. Couvreur. A fuller list of the same kind, giving references not only to the place of first publication, but also to the subsequent literature dealing with each item, has been published during the past year by Dr. Haeberlin.²⁴ It needs revision in some details (most of which could not have been known to Dr. Haeberlin), and may be criticized as including several documents which can hardly be classed as literary; but it is a very useful record, the compilation of which must have cost much time and trouble, and it is only to be regretted that it is not issued in some more convenient form than in instalments scattered through several numbers of a periodical.

A general survey of the whole field of papyrus study, but with special reference to the non-literary papyri, is given in the address delivered by Prof. Wilcken to the Congress of Philologists at Dresden last autumn.² It is a most interesting and suggestive *résumé* of the subject by one who will be generally recognized as the foremost authority upon it; and his suggestions for the future organization of the study deserve careful attention. Particularly noticeable is Prof. Wilcken's warm invitation to other scholars to enter this field of research. Some specialists are jealous of any intruders into their own particular domain; it is the mark of a master to welcome all new comers, where there is room for all and plenty of good work to be done. Discoveries such as those which have been pouring in of late only emphasize the truth of this universal principle. Among the means for the furtherance of the study of papyri recommended by Prof. Wilcken was the establishment of a special periodical dealing with the subject, which would both serve as a natural medium for the publication of texts and of articles bearing upon such texts, and would also keep account of such publications in other periodicals. It is satisfactory to know that this scheme is well on the way towards fulfilment. It is announced that an *Archiv für Papyrusforschung* is to begin to appear in 1899, under the editorship of Prof. Wilcken himself, and with the co-operation of nearly all the principal students of papyri in England and on the Continent. We wish prosperity to the new venture, and to all work connected with the subject, during the coming year.

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D.—COPTIC STUDIES.

1. *Biblical.* The Bohairic Psalter has once again been republished, this time at the expense of the patriarch, by Prof. Labib and the Bishop of Siût.¹ The text is printed from a text prepared some time since by the hegumenos El-Mas'ûdi. The edition is designed for Church use, and therefore, like that of Tuki, includes the Odes—here 23 in all, while Tuki gave but 15, properly so called (*v. Hyvernat, Étude sur les Versions*). The present collection gives, after the 3rd of Isaiah, Lam. v. 16—22, Bar. ii. 11—15, I. Ki. xviii. 36—39, I. Chron. xxix. 10—13, I. Ki. viii. 22—30, and after the Song of Simeon, the whole of Susanna. The Arabic version, of course, accompanies the Coptic.

In this connexion it may be mentioned that Dr. Budge's edition of the Sa'idic Psalter, according to the splendid British Museum MS. Or. 5000

(some account of which appeared in *Biblia*, October, 1897, 196), will probably be ready by the time this Report is issued. It will be the first complete and homogeneous text of this version either published or known in MS.

Professor Peters of Paderborn promises a commentary on Ecclesiasticus, and, as a preliminary, publishes a minute examination of the Sa'idic text in Lagarde's *Aegyptiaca*.² He seems competent to avail himself of all the eastern and western versions with the exception of the Armenian (p. 63); but the results of his study do not, he confesses, make any great impression upon the form of the text. The Sa'idic shows few important variants; for the most part they merely serve to support the other versions. In some cases, however, conjectural emendations of the Greek are shown to be confirmed by it (p. 61), while there is evidence that the translation is based upon a Greek text earlier than B or \aleph , for it lacks certain glosses adopted into those texts. Statistics of variants show that the form of text lies nearer to the Hebrew and other old versions than do any Greek MSS. Prof. Peters is at great pains to account for and to distinguish degrees of importance among the variants, and he recognizes the difficulty of ascertaining which of them are real, which apparent and nothing more than differences unavoidable in translation from one idiom into another. Some of the cases noted (*e.g.* on pp. 7 ff.) are but the obvious, sometimes the only, ways by which the Copt would attempt to render the Greek phrases. In § 12 are some suggested emendations of Lagarde's text, and in § 13 some acute observations on points of Coptic grammar.

Mention had for some time past been made of the edition in preparation by the Clarendon Press of the Bohairic New Testament, and though the editor's name was not then withheld, the first part of the work has now appeared anonymously.³ The Rev. G. Horner—known already for the information supplied to the last edition of *Scrivener*, as well as to the Tischendorf *Prolegomena*—has, after much untiring work, produced what will no doubt remain the final edition of the Boh. Gospels. The mere statistics of the material used, when contrasted with that regarded (1846) as adequate by Schwartze, Mr. Horner's predecessor, sufficiently mark the relative values of the editions. Schwartze used one MS., a copy of another, and consulted three published Greek texts; Mr. Horner has collated the whole or test-passages from forty-six MSS. in every European library and many Egyptian monasteries and churches, while disposing for the Greek of Tischendorf's full apparatus. The system of publication adopted is the printing, practically untouched, of the text of one MS.

(that chosen, with Lagarde's approval, being Bodl. Hunt. 889), and, accompanying this, (1) the errors of that MS., (2) the collated readings, (3) references to Tischendorf. The Sa'idic is seldom drawn upon, owing to the still unsatisfactory state of the published texts. Great care has evidently been given to the parallel English translation, in which, by a corresponding sequence of the words and the choice of precise unvarying equivalents for each Coptic expression, the English reader may be aware of even the minutest peculiarities of the version. Unfortunately we have to await a further instalment of the work before we can learn the conclusions to which the editor has come as to the character and value of the Boh. version. In these volumes it is merely stated that the received opinion—presumably the derivation from the type of Codex B—will be confirmed and the persistency of the traditional Jacobite text vindicated. More strongly even than of the work of Dr. Peters, noticed above, one feels here, amidst such a wealth of 'variants,' that only the fullest realization of the spirit of the Coptic language will be able to guide in the separation of the fundamental from the negligible, merely idiomatic peculiarities of the text. Mr. Horner, who is now continuing his work upon the Acts and Epistles, promises a more exhaustive collation with Tischendorf's apparatus, besides a collation with the 'Revised Version' and a full Coptic concordance. The word-division adopted is a modification of Erman's system. Not the least interesting result of the examination of so many MSS. is the collection of scribe's and owner's colophons, both in Arabic and Coptic, to be found at the beginning of Vol. I. It is perhaps unfortunate that Ⲛ should have been chosen as the sign for an important MS. (the Curzon Catena).

Under the heading "Egyptian Versions," Mr. Forbes Robinson has contributed to Hastings's *Dictionary of the Bible* one of the most comprehensive estimates of the Coptic translations of the New Testament—for comparatively little is said as to the Old—hitherto attempted.[†] He designates the dialects as Sa'idic, Bohairic and Middle Egyptian, including under the last name also the Achmîmic, which he distinguishes as Old M.E. Mr. Robinson does not hesitate to offer a genealogy of these varieties; Sa' he regards as the earliest—judging it so presumably owing to the insufficiency of the material in Achmîmic,—and Boh. as a development from Mid. Egyptian. Yet in treating of the dialects, he lays adequate emphasis on the impossibility of maintaining thorough distinction between them; a mutual interchange of characteristics is, of course, more and more observable, the farther the texts examined depart from the standards set by Bible-translations and the like. As to the

mutual relationships between the versions, Mr. Robinson is not sure that the Mid. Eg. texts will prove to be more than varying translations from the same Greek originals as those used in the other dialects. The Sa'. MSS. are known to exhibit a number of 'western' readings; some, too, are to be found in the Bohairic. The Mid. Eg. sometimes draws nearer to the Sa', sometimes to the Boh. version; but its connection with the former appears to be, on the whole, closer, though, as already suggested, this may be a question of translation, not of recension. Some space is devoted to a discussion of the probable date of the earliest translation. Certain observations of Renaudot as to the habit of oral translation actually made during divine service from the less to the better understood language are referred to in support of the improbability of a written translation having existed in Antony's, although it most likely did by Pachomius' time.

In a note referring to Hyvernât's *Étude sur les Versions*, Prof. Hebbelynck of Louvain gives two examples of the value which the Coptic version should have in N.T. exegesis.⁵ The instances chosen are Romæus i. 4, and *ib.* 7. In both cases the Bohairic translator—the Sa'idic text is unfortunately not available,—interprets the Greek in such a manner as respectively to make the meaning clearer and to support the orthodox, anti-arian interpretation.

2. *Patristic.* Two books of first-rate importance for the history of Egyptian Christianity have lately appeared. Both deal with the same subject, and must, when completed—both are but preparatory to other works—bring the problems as to authorship, sources, and dates of the writings of Palladius and Rufinus into a different phase. Dr. Preuschen's book⁶ consists, first, of a Greek text for the *Historia Monachorum*, printed as such for the first time, with an apparatus drawn from thirty-nine MSS. as well as the Latin translations and Oriental versions; also of certain passages from the *Historia Lausiaca*. The latter part of the book investigates the various critical questions connected with the texts, questions outside the sphere of this Report and to be competently estimated only by one who has studied these complicated problems (*cf.* Grützmacher in *Theol. lit. Z.* 1898, no. 4, Ladeuze in *Muséon*, 1898, 69). Dr. P. holds the Coptic (Bohairic) version of Palladius to be of value only so far as it can be consulted side by side with a Greek text; and he thinks it improbable—it is, at any rate, undemonstrable—that Coptic documents were used for the notices of Pachomius in the *Hist. Lausiaca*, which, after a long chronological investigation, he proposes to date in 416. It may be observed, in passing, that on p. 247 the emendation *Oriësis*

is scarcely an improvement. The name is (*H*)*órsiêsís*, and occurs regularly, just in this sequence, among the Tabennesiote abbots.

The second of these books is Dom E. C. Butler's study of the early accounts of Egyptian monasticism.⁷ Here we are given first the discussion of the problems, and are to await a subsequent edition of the texts. Very elaborate investigations of the Greek, Latin, and Oriental recensions lead the author to the conclusion that the shorter Greek text (*ed.* Meursius) of which Heraclides' 'Paradise' (*ed.* Rosweyd) is a Latin translation, must be the original *Hist. Lausiaca*. Like Dr. Preuschen, Dom Butler has recognized the Greek form of the *Hist. Monach.*, and regards it as the work which Sozomen consulted and attributed to Timothy of Alexandria. Coptic documents are, he thinks, still difficult to value exactly; some of them—the Lives of Pachomius—seem early enough to rank almost with the Greek. But Amélineau's grounds for supposing the first Pachomian biography to have been in Coptic are shown to be inadequate, and passages are cited from the Arabic, Sa'idic and Bohairic Lives further to prove that he was wrong in asserting the closest relationship to be that existing between the two first of these. All three Dom B. would rather regard as independently derived from a Coptic archetype, and that again from a Greek original. But scattered through the book there is a great deal of matter relating to Coptic literature beyond what is here mentioned; §§ 12, 13, are long dissertations upon the Coptic and Ethiopic versions of the Lausiak History; § 16 contains a sketch of the growth of the collections of *Apophthegmata*, one of which is so prominent in Zoega's Catalogue; while Appendices III. and IV. are devoted respectively to Amélineau's claims for Coptic originals of various texts, and to a table of correspondences between the various versions of the Pachomian Lives.

Besides the works last described, two articles by M. Ladeuze must be mentioned, which also deal with early Egyptian monasticism.⁸ M. L. holds that the problem of the original form of the Pachomian Lives has not been satisfactorily settled by Amélineau nor by Grütz-macher, who practically adopted A.'s views. He examines seven texts, Greek, Coptic and Latin, and concludes that the original Life is represented by the Greek *Bíos*, and the *Paralipomena* (both *ed.* Bollandists), that from these the Latin version printed by Surius is derived, while from it in turn was extracted the other Latin text of Dionys. Exig. (*ed.* Rosweyd). As for the Coptic Lives, they too depend in part upon Greek originals (as against Amélineau), though some Coptic texts may belong to independent but secondary compositions. L. has, in

passing, some criticisms on Amélineau's claims for Coptic originals of other Greek works besides; equally for these he believes the Coptic to be but an adaptation from the Greek. How many so-called Coptic literary works—besides Shenoute's—can to-day be claimed as more than mere translations?

From the fragments of a papyrus book, lately acquired by the University of Heidelberg, Dr. C. Schmidt has succeeded in putting together enough for an important literary discovery,—the resuscitation of the long-lost 'Acts of Paul,'⁹ the work which in the earliest stages of the growth of the Canon was esteemed of all but equal value with the apostle's Epistles, and with which Hippolitus shows himself acquainted. This discovery allows us, however, besides, to replace in its true relations another, better known work; for the 'Acts of [Paul and] Thecla' are found now to have formed originally but an incident in the Acts of Paul, from which they later on became separated. Beyond this, two other works, of which remnants are to be found among the Heidelberg fragments, are also shown to have been joined with the Acts and the Thecla story: the martyrdom of Paul and his apocryphal correspondence with the Corinthians. Dr. S. regards Greek as the probable language of the original book, parts of which, he argues, should be ascribed to Tertullian's 'Presbyter of Asia,' and he proposes to date the whole collection between 120 and 170. The actual Coptic MS. he holds to be of the seventh century, while its dialect, showing, as it does, the Sa'idic consonants with Mid. Eg. vowels, is of a variety "hitherto unknown." These statements must await confirmation in the promised publication of the texts. An important and highly appreciative estimate of Dr. S.'s paper by Prof. Harnack appeared in the *Th. lit. Z.* 1897, no. 24. The fact is there emphasized that at a very early stage in church history, almost purely imaginative works such as these found ready, uncritical acceptance. (v. also *Anal. Bolland.*, 1898, 231 ff. and *Th. lit. Z.*, 28. Mai 1898.)

From among the endless texts of interest which the Paris collection now contains, Dr. C. Schmidt has selected one to publish which gives us a large part of the 39th Festal Letter of Athanasius.¹⁰ This letter is of especial value, as it is that—known already from later Greek excerpts,—in which the Alexandrian canonical books are enumerated. It is, perhaps, a pity that Dr. Schmidt did not, when printing this fragment, add the others in Paris and Oxford, which are not only from the same MS., but preserve parts of this very letter. The present text, however, has given him sufficient material for a lengthy dissertation, the starting point for

which is the form *δισκαλικη* (*sic*) found here for the *διδαχή* of the Apostles (*cf. infra*, Leyden Catal., no. 83). As regards the 'apocryphal' books, Athanasius declares them to be the fabrication of 'the heretics,' whom, remarks Dr. S., he is careful not to name. In this connexion the above-mentioned Oxford fragment—the end of the Letter—is interesting; for there the author says, "I have not written thus as though I were teaching, . . . but since I had heard that the heretics, that is the Meletians, pride themselves on the books known as apocryphal, I have told you all that I had heard from my father (? Alexander)."

In 1894 M. Esteves Pereira published the Ethiopic Life of Samuel of Kalamōn. He now, in collaboration with M. L. Goldschmidt, prints a similar text, with Portuguese translation, relative to Daniel, superior of the monastery of Macarius in Scete, from an apparently unique MS. of early date in Berlin and used already by Ludolf.¹¹ More than one Daniel is known to Greek or Coptic monastic literature. The saint here in question is, at any rate, identical with the subject of commemoration in the Synaxarium for the 8th Pachons, and of Zoega's Bohairic cod. xlviii. The text forms, to be accurate, an Encomium, not a Life, and relates, in the apparently arbitrary order identical with that in the Bohairic version, the stories of (1) Anastasia, who fled from Constantinople, and lived disguised as a hermit in Scete, (2) of Mark *ὁ σάλος*, with a curious account of his death and funeral, (3) of Eulogius, the stone-cutter, who rose to high office, but was disgraced, and returned to his handicraft, (4) of the woman who died a victim of her father-in-law's lust, and whose corpse had miraculous virtues, (5) of the convent which Daniel visited, and of the robber-chief converted there, (6) of the nun from Jerusalem who passed thirty-eight years in the Egyptian desert, and finally, (7) of Daniel's rejection of the "Tome of Leo," of his persecution, flight, and death. Of these 1, 3 and 7 form the notice in the Synaxarium (Arabic and Ethiopic); 3 again is found independently in a Paris Arabic MS., while 4 is clearly the story of St. Thomais. M. Pereira must be right in identifying the incidental royal names as Anastasius and Justinian, though their Ethiopic forms, like those of the other proper names, have been, as usual, anything but accurately transmitted. Daniel would thus have lived at the end of the fifth century. To judge from the extracts in Zoega, the Ethiopic version was made (through the Arabic, as the names show,) either from that text or from one closely resembling it. As to the title of the work, the Coptic itself needs emendation (as Peyron noted), and the obscurity of the Ethiopic can be thus accounted for, if not emended.

Prof. Harnack has written an essay¹² upon C. Schmidt's *Altchristliche Schrift* (v. this Report for 1895-96); but I have not been able to see it.

3. *Gnostic and Magical*. An edition of the *Pistis Sophia* will form, it is known, one of the Berlin Academy's patristic series. Dr. Carl Schmidt, to whom this has been entrusted, takes the opportunity of a review¹³ of Amélineau's translation (v. this Report for 1896-97) to state some of the results of his own recent studies, and to modify his previously expressed views as to the bearing of the various headings or titles found throughout the MS.,—an element in the many problems involved with which he holds Amélineau to have concerned himself inadequately. Indeed A. reveals "at every step a great lack of scientific method, comprehension of Gnostic ideas, and thorough study of the sources." Further A. but too clearly shows that he has not availed himself of S.'s publications, whereat S. confesses himself bitterly disappointed. The article is concerned chiefly with a discussion of details of which the following are the most important conclusions: (1) the MS. shows two main divisions, assignable to two distinct authors, Bk. IV. to the older and Bk. I.-III. to the later; (2) *P.S.* is not a suitable title for the whole, it belongs rather to but a part of the work; a better general title would be *τεύχη τοῦ Σωτῆρος*; (3) foll. 233, col. 2, and all 234 show a disconnected fragment of some quite extraneous work, copied here by mistake, and (4) the same is the case with the last column of fol. 354, which seems to show part of an early apocryphal or apostolic legend. Attention is also drawn to the different hands which the MS. exhibits and the portions which the respective scribes wrote—facts for which Dr. S. relies no doubt upon his own investigations (v. *Theol. lit. Z.* 1893, 566). I may add that I feel no hesitation as to the identity of the scribe of foll. 114, col. 2, and 1-22 &c. The 'Ueberschrift von B II.' is unquestionably in the "second hand" (foll. 22-195). As to the effaced subscription which followed the last words of the MS., chemicals have proved quite ineffectual to revive it. It is, however, possible that the two lost lines were not a title at all; they may have been—as on the final page of the ancient MS. Add. 17,183—one or more proper names, those either of the scribes or owners. Dr. S. emphasizes one notable point—obvious perhaps, but not, I believe, hitherto expressed,—that the alternation of the scribes throughout the MS. proves them contemporary; a fact which may become palaeographically important.

A MS. which has interested many scholars, from Jablonski onwards—Bodl. Hunt. 393,—is at last to be published. Prof. Hebbelynck, who

has undertaken the task, has already printed and commented upon an extract which, like the rest of the work, treats of the magical powers of the letters of the alphabet.¹⁴ The qualities of the letters are illustrated by curious diagrams, that now reproduced being a representation of six strata of sky, water, and earth, variously coloured and enclosed within the letter Δ. The cosmogony to which this refers seems to be based partly, at any rate, upon that of Genesis. Prof. H.'s only predecessor in the considerable study of the text is M. Amélineau (*Rev. Hist. Rel.* xxi. 262 ff.). It is to be hoped that the publication will include adequate facsimiles of the MS. which, in showing two distinct types of script (though I think by the same hand), and in being dated, is among the most valuable of palaeographical documents.

Between Abu Simbel and Wady Halfa at Farâs, in a tomb once used by the Copts as a church, are a number of graffiti (Murray's *Egypt*, 978), some of which Prof. Sayce prints.¹⁵ Among these is a copy of the letter of Christ to Abgar, practically identical with the Vienna and Leyden published copies; also four columns of proper names, all of which Prof. Sayce inclines to regard as those of the bishops of "Heroopolis." The letters, however, which might seem to spell this name, point rather, when connected with the following "Sebaste," to the famous Forty Martyrs, the list of whom can, in fact, be made up from the subsequent lines. Besides these, however, we have (col. ii. 8) the well-known palindrome *sator arepo*, &c., called here as elsewhere (*e.g.* Basset, *Les Apocryphes*, v. 16) "the names of the nails of Christ['s cross]," and further (col. iv. 1) the list of the Seven Sleepers of Ephesus. The writer had, in short, put together a selection—what the list col. i. 24 was I do not know,—of those protective charms so popular in Egypt and Ethiopia in Christian times (*cf. infra* the Leyden Catal.). The short inscription (§ xi.) found on another wall of this tomb is presumably by the same writer, and tells that he was a monk named Theophilus who was inhabiting it in A.D. 739.

Mr. F. Legge has printed and translated one of the "Egyptian" passages in the Paris magical papyrus omitted by Erman. The present writer made some suggestions as regards the translation which led to correspondence between Mr. Legge and himself.¹⁶

4. *Liturgical.* The Easter Office of the Alexandrine Church has never been completely published in Europe. Dr. Turajeff has now given us the text of the liturgical (as opposed to the Scriptural,) portion of that service,¹⁷ drawn from the parchment (?) MS. no. 5 in the Asiatic Museum of St. Petersburg, and collated with no. 36 of the Bibliothèque Nationale. Besides the Bohairic text, which consists of a series of canticles, and

hymns, there are full rubrics in Arabic. This office is not for use through the whole of the Coptic Paschal season, *i.e.* Holy Week and Easter Day, but only for the latter festival. Dr. T. also gives, however, a summary of the Saturday's office, which, as well as the valuable lectionaries forming the rest of the service, he promises to publish subsequently. Good MSS. of these are likewise in St. Petersburg (Imperial Instit. of Orient. Languages).*

Dr. Turajeff has further edited another important liturgical book¹⁸—the Breviary of the Ethiopic Church. The MSS. used are in St. Petersburg, Berlin, London and Paris, and the texts are to be compared with those in Tuki's Bohairic *Diurnum*. Facing the Ethiopic text is a corresponding Old Slavonic version.

5. *Philological*. Since our notice (in last year's Report) of Prof. Labîb's Coptic-Arabic Dictionary, the second part (Λ—Ο) of the work has appeared.¹⁹ What was said as to the first volume holds good of this: the published vocabularies and lists have been utilized, and, further, certain texts printed since these were compiled, *e.g.* Budge's *St. George*. The 'scalae' employed appear to differ, as would be expected, from Kircher's. Botanical terms are treated at unusual length. This is due to the author's possession of a fine MS. of Bar Hebraeus' *Muntaḥabât* of El Ghāfiḳi (*v. Assem., Bibl. Or. ii. 270*), kindly shown me when in Cairo. The book continues to include a mass of foreign—Greek, Latin, Hebrew—words and names in the debased forms in which the Coptic texts present them. The etymologies proposed (or repeated) for some of these can now scarcely be defended; for instance, Nimrod, through the form Nebrod, as from Copt. *neb* 'lord' and Hebr. *rôd* = אֶרֶץ 'earth,' or Nikejōw (the town of Paralos) as from *ni-* and *kejōw* = *shōkouji*, 'little sand,' though in this instance the author disclaims any property in the idea. The Dictionary should be useful, beyond its immediate value in Egypt, as a handy repertory of the recognized Arabic equivalents for the countless copticized Greek and Latin expressions.

Mrs. Butcher disclaims, in the preface to her history of the Coptic Church,²⁰ any aim more ambitious than the production of a 'readable' book based upon the available authorities; and in this she has certainly succeeded. She divides the history, from St. Mark to the present day, into two parts, closing the first of them with the Arab conquest. The whole story of Egyptian Christianity is told with the most pronounced sympathy for the 'national' Jacobite party, while little good is related of

* For a translation of the Russian preface I am indebted to the kindness of Miss Lena Milman.

the Melkites. The book in this way may be regarded as a counterblast to Patriarch Macarius' recent history (*cf.* for example, the little Mrs. Butcher has to say of Ghali, Mohamed Ali's financier, with the panegyrics of Macarius), and so popular indeed is it likely to prove, that an Arabic translation is in preparation. It contains a great deal of information, and the list of authorities consulted show that it results from diligent reading, though it is noteworthy that no German writers are cited. In the body of the work references to authorities are unhappily never given. Every one could learn much from the book, which is more than a mere church history; many at the same time will discern inaccuracies in detail. Not infrequently Mrs. Butcher introduces quite discredited anecdotes and legends without apparently any wish to criticize their value. She is at her best when illustrating some point from her own long experience of Egypt and the Copts (*e.g.* vol. I. pp. 15, 25, 33, 126, 270). Old Egyptian names which incidentally occur sometimes appear in forms scarcely satisfactory; *e.g.* Kneph for Khnum (I. 33 and 42), Serapis is 'Osiris concealed' (I. 4), Girgeh is from St. George (I. 271). As to the transcription of Arabic words, *v. The Athenæum*, 1898, I. 209. The final chapter of the book embodies a very interesting paper by Marcus Bey Simaika upon modern social customs.²¹

Four years ago George Macaire (Macarius), since appointed patriarch of the Uniate Copts, published a somewhat hysterical apology for the existence of his sect (*Hist. de l'église copte*, Cairo, 1894). His book was naturally polemical and one-sided, and was liberal in irony and contempt for such "ignorant" and "insolent" Monophysite writers as were venturing a defence of their own church. Among the latter the antagonist most often cited is a certain "moine anonyme de Baramous" (*i.e.* the Nitrian monastery of Maximus and Domitius). From what is said of him on p. 366, it is clear that the monk in question is identical with the author of a history of the Coptic Church, the first part of which (pp. 1—232) appeared during the past winter.²² It is, however, improbable that the work will be continued; for 'the Baramusian Monk,' as he still styles himself, has fallen into disgrace, and the patriarch's patronage has been withdrawn. He is of Syrian origin, though educated in Egypt, and rose to be director of the monastic seminary in Cairo, and then, at a comparatively early age, abbot of his monastery. His championship of the Jacobite cause gained for him further the titular rank of bishop.* Here

* In Mrs. Butcher's *Story of the Church*, II. 429, the bishop figures as "Siderius." His religious name is Isidorus.

he was, however, unfortunately tempted to overstep the conditions of his elevation, and, by his ordination of certain clergy, gave an opportunity to jealous rivals for effecting his complete degradation. The present work is intended, says the preface, as a summary of Egyptian church history, with a parallel narrative of such events in the other Eastern Churches as may illustrate this, and, at the close of each century, a brief account of secular affairs. Such a book, compiled under the direct supervision of the patriarch, might be expected to rely mainly upon the traditional Monophysite authorities, and indeed the author does declare his exclusive indebtedness to 'the Coptic ecclesiastical books.' Yet his mode of using Severus and the other chroniclers—not one of whom, by the way, he names—is anything but satisfactory to Western requirements. Instead of the hoped-for transcript of the MSS., we have to be content with the Monk's modernized rendering of them—he has not himself composed one word except the life of the present patriarch, but has "rearranged the parts, polished the language, and improved the style." The result has been the loss of not a few of the most curious and instructive passages of the old compilations. In other instances, where a disentanglement of the Eastern accounts is much needed,—*e.g.* for the biography of Theodosius,—our author has simply followed the rambling narrative of Severus. The account of Benjamin, too, is practically that of Severus abbreviated. Other authorities have indeed been consulted,—several modern Syrian writers, 'the Englishman' Mosheim (Arabic transl.), the publications of the French *Mission archéologique*, whence the text of the letters of Acacius and Peter Mongus. The apocryphal letter of Mohammed to the Christians (*ed.* Nissel) and that of Omar to the patriarch Sophronius (*ed.* H. Purgstall) are printed from a work by Lafridon (?) Bey. Upon the Mokaukis problem and the rôle of the Copts at the moment of the conquest the author appears to be silent. The volume takes us as far as Simeon, 42nd patriarch. Dates, up to the conquest, are in years A.D.; after that, according to the Saracen and Diocletian eras.

7. *Miscellaneous.* The appearance of the new Leyden Catalogue is an important event for all those concerned with Coptic literature.²³ Of the various plans on which a catalogue of MSS. can be arranged, MM. Pleyte and Boeser have chosen one of the simplest and best. It is, however, scarcely modelled on the 'system of Zoega'; for instead of the analyses and translations so often prefixed to the Borgian MSS., the new catalogue offers merely the text with measurements, palaeographical observations, and the simplest general title, without any attempt at

identifications. The collection consists entirely of Sa'idic MSS., (A) on parchment, from the White Monastery as usual and embracing twenty-seven biblical (almost all N.T., and not in Hyvernat's lists), twenty-one liturgical, seven 'acta' &c., thirty-three homiletic, and two '*divers*' (really both liturgical) fragments; (B) on papyrus, six MSS. from the Anastasy collection, and described already in Leemans' catalogue. Among the latter is one very remarkable book—for so it literally is, in its ancient leathern binding,—containing (1) a curious magical prayer ascribed to Gregory 'the Great' (so the editors, but the text merely has 'the servant of God,') and directed against all sorcerers, "whether Persian, Chaldaean, Hebrew, or Egyptian," (2) a second prayer, also by a Gregory, in which various supernatural *sōnet* are adjured (*cf. Aeg. Z.* xxxiii. 133) in very mystical language, (3, 4) the two letters between Christ and Abgar, (5) a third, also entitled from Christ to Abgar, but there is some confusion here; the piece is a magical prayer, (6) the Seven Sleepers, (7) the Forty Martyrs, (8) the beginnings of the four Gospels, (9) Psalm 90 Gk. The whole is written in one uncial hand (*v.* the photograph), which I will not venture to date. As to the parchment texts, space lacks for all that might, even after a preliminary study, be said of them. I was able, on a recent visit to Leyden, to identify a large number as belonging to other fragments in London, Oxford, Paris &c. Among the biblical texts are parts of three of the Psalter concordances (nos. 2, 3, 37) mentioned by Hyvernat (*Étude*, s.v. *lectionnaires sahid.*) In no. 14 is ver. 19 of Luke xvi. with Dives called 'Niniveh' as usual. No. 27 is a fragment of Athanasius *Exposit. in Psalmos*; no. 90 has the beginning of Ignatius to the Romans. Among the Homilies there is of course much that must be Shenoute's, *e.g.* probably nos. 57-59, 65, 84, 85, 89. No. 50, from an encomium on the martyrs, should, by its unusual Greek words, be identifiable (? Ephraim). No. 83, with its remarkable citation of the *διδασκαλίκη* of the twelve Apostles (*v. supra* Schmidt's *Festbrief*) as to Christ's birth being in the tenth (*sic*) * hour of the night, will interest theologians. Perhaps the most valuable part of the book is the liturgical section, wherein it far outstrips all but the Paris collection. The majority of these fragments are from directories of lessons &c. An interesting feature is the frequent recurrence among the lections of Shenoute's sermons or occasionally those of his successors, several of whose names ('archimandrites' and 'notarii') appear in the calendar of commemorations, proving that these directories

* But *cf.* Sap. Solom. xviii. 14. 'Tenth' and 'middle' can easily be confused in Coptic.

refer especially to the liturgy of the White Monastery. The 'Interprétation de la Résurrection' (no. 91) is part of an Easter hymnal; the 'Révélation de l'autel' (no. 92) shows hymns to various saints with a curious, stereotyped formula for martyrs, the name being left blank (p. 435). Finally, it may be mentioned that in nos. 43, 3 and in 60, 13 are the quire, not the page numbers, that in nos. 53 and 88 the *rectos* are printed after the *versos*, that nos. 58 and 79 are from the same MS., and that no. 44 belongs to the unique Sinuthian liturgy, Paris MS. 68. A most welcome feature of the catalogue is the careful registration of all biblical quotations.

Students of Byzantine art have long realized that one of the most problematical aspects of its history is that which it displays in Egypt. Prof. Strzygowski has made a study of some eight monuments²⁴ all of supposed Egyptian provenance, with a view to helping the solution of the questions of local or national—Greek, Egyptian, Syrian, Arab,—influences involved. The documents are discussed in their chronological sequence, beginning with a large statue in Gizeh of obviously late classical and probably Christian style. Those afterwards examined range from sculptured stone slabs and carved door panels to ivory combs with groups and figures in relief. The latest epoch represented is held to be about the 11th century, to which some wood carvings from St. George 'Roumi' in Old Cairo are assigned. The general conclusions arrived at are that Egypt and Syria show artistically a parallel development under late-classical influences till, by Justinian's time, Egypt has become thoroughly Byzantine, the next change being that wrought—especially in decorative ornament,—by the Arab conquest; and further, that at least as regards figure-sculpture, no 'Coptic' or national element is discernible. Prof. S. draws far-reaching conclusions from the provenance of some of his documents. One of the ivories, known to be Egyptian, has the strongest resemblance to certain works of accepted Italian origin; it is shown to be more probable that the latter were oriental importations than that such resemblance should be mere coincidence (as against Stuhlfauth). I would suggest that the female figure upon the Achnûm comb (= Forrer, taf. xii.) may be intended for Thecla between the lions; she is similarly represented in the Metaphrastes MS., Add. 11,870.

M. Gayet's second season at Antinoë has resulted in the recovery and exhibition of a very remarkable series of burials belonging to the heathen (native and Roman), Byzantine, and Coptic periods, those of the last two epochs—1600 graves—being the most numerous and remark-

able.²⁵ Indeed, the remains of the Byzantine officials and their wives exhibit the costumes of the period—M. Gayet does not venture to define the century—with a completeness hitherto unknown. The dress of both men and women shows, in most instances, a complete emancipation from the classic Roman fashions, that of the women especially being already wholly Asiatic. Leather boots and gaiters are common among the men, worked or embroidered leather shoes with the women. Dresses of silk, linen, or wool are embroidered or brocaded with admirable taste and skill in coloured designs in which M. Gayet sees the influences of Persia, India, even China, as well as of Greece and Rome. The state of preservation of the needlework is astonishing, and will allow of the very various technical processes employed being minutely studied. Comparisons with the ‘Achnûm’ work already made known by Ferror and others should lead to important results.

Prof. Sayce possesses a stele from “Maharraga opposite Serra, a little to the N. of Wady Halfa” (so not Hierasykaminos?) the text of which is interesting for several reasons.²⁶ First, it is dated A.D. 862, and so has epigraphic importance. Secondly, the offices held by Thomas, the person it commemorates, are remarkable. He was successively monk and archimandrite of the ‘famous’ monastery of Mauragê (*cf.* El Moḥarraḳah), then bishop of Lampropolis, a name which is presumably a synonym for Pachôras, the next word. This appears to justify Revillont’s reading of *C.I.G.* 9121 (from the same neighbourhood), in which a bishop of Pachôras is mentioned (*v. Rev. égypt.* iv. 20).

W. E. CRUM.

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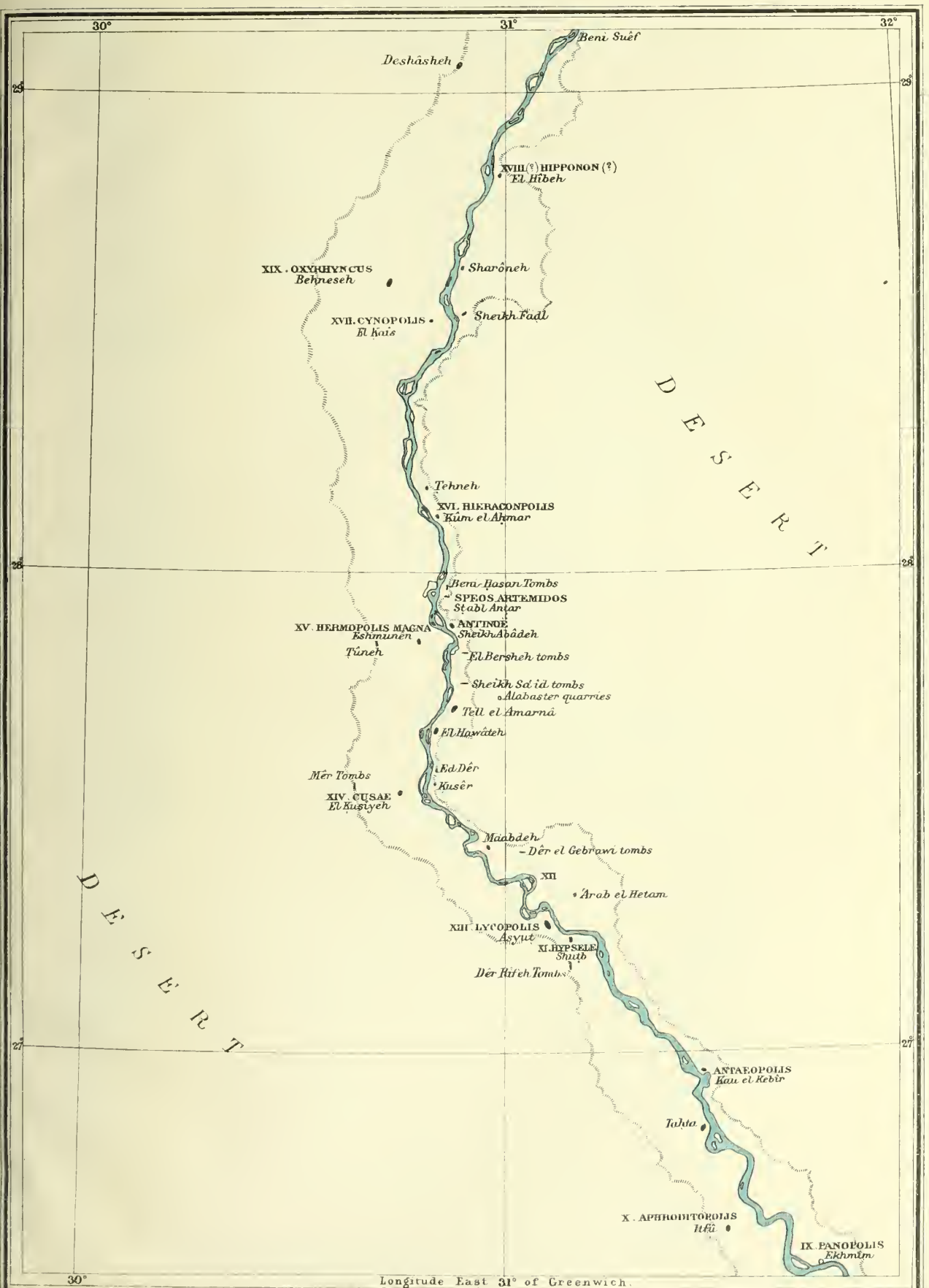
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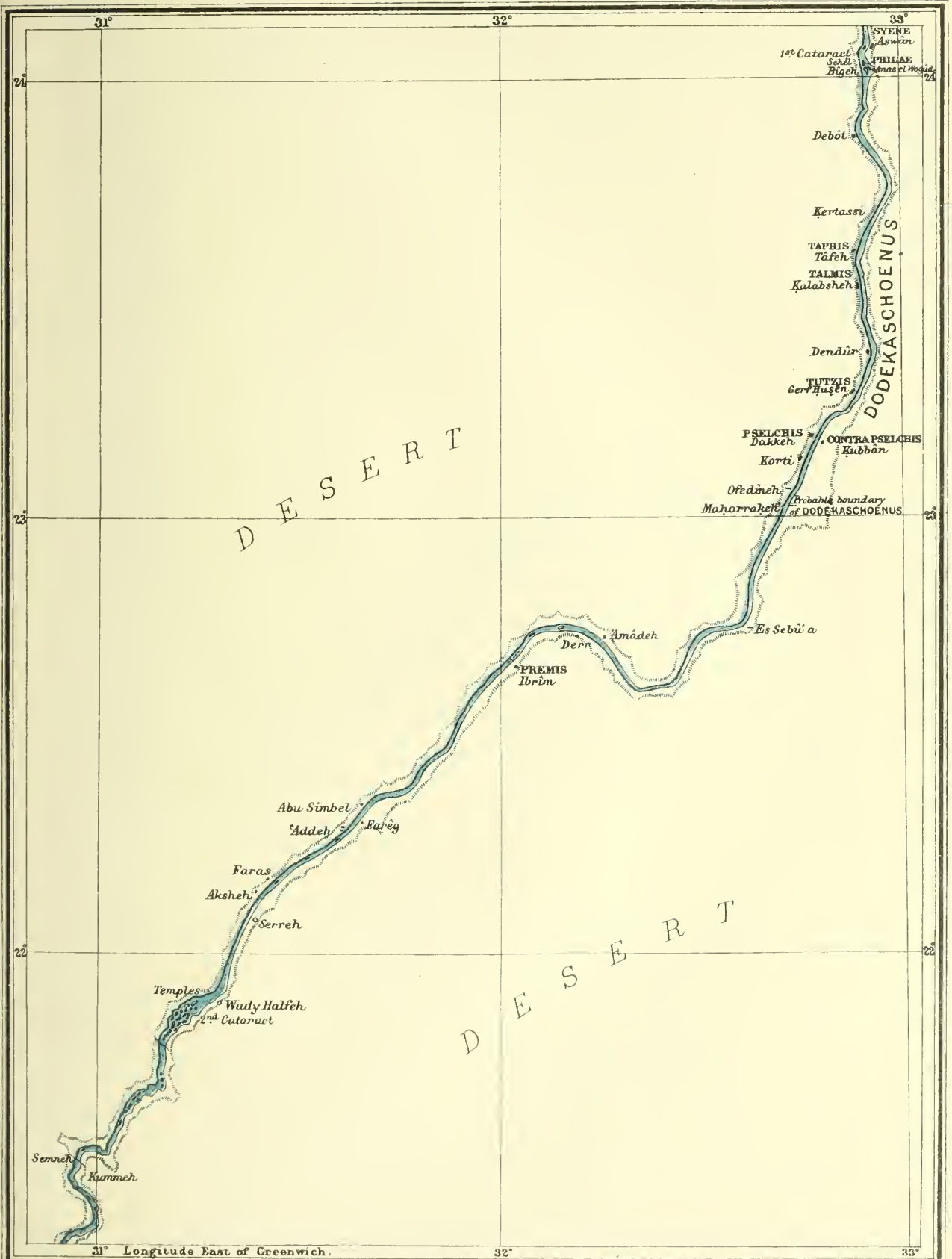
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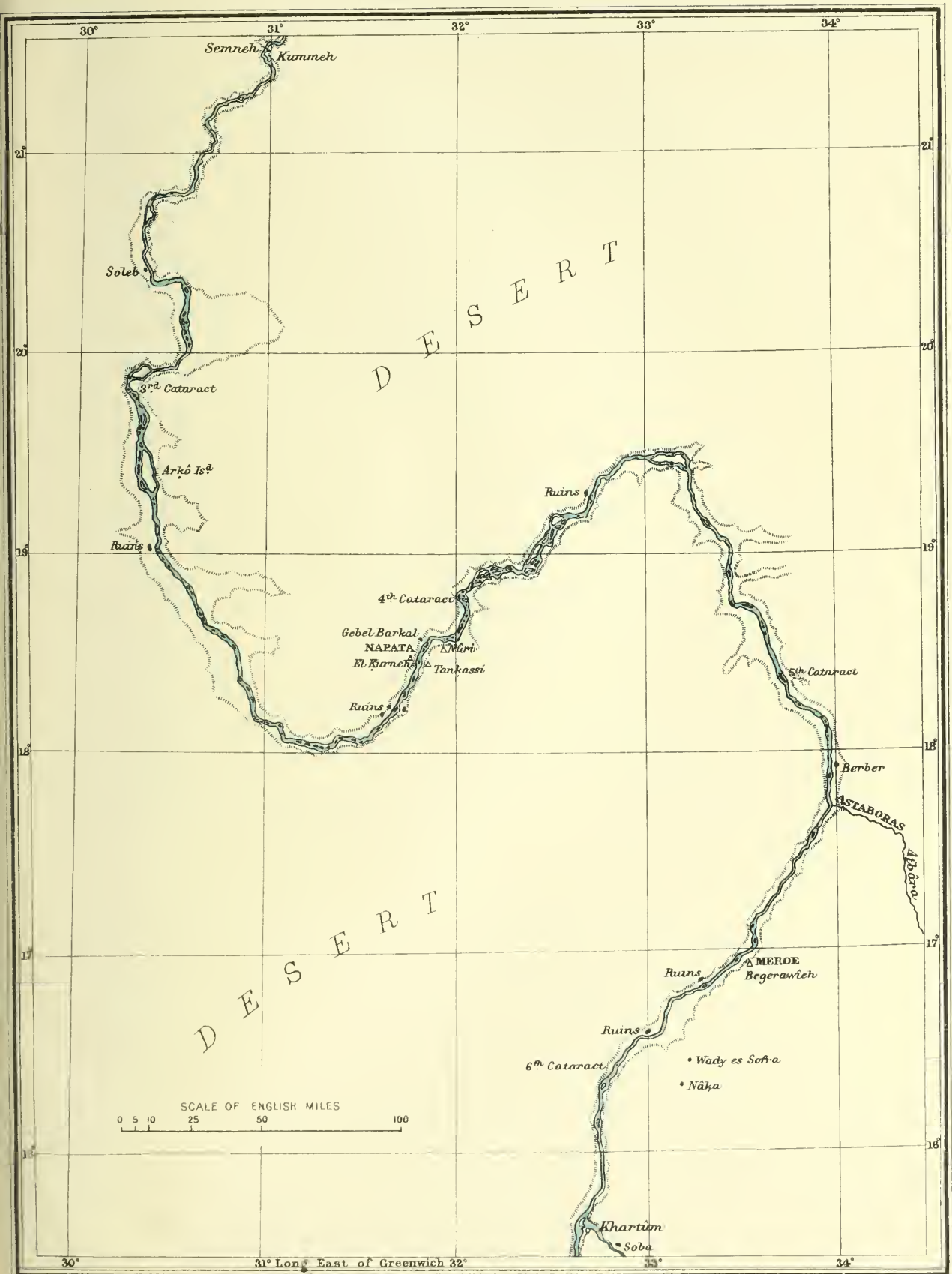
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ARCHAEOLOGICAL REPORT 1898-1899

COMPRISING THE WORK OF THE
EGYPT EXPLORATION FUND AND THE PROGRESS OF
EGYPTOLOGY DURING THE YEAR 1898-9.

EDITED BY

F. LL. GRIFFITH, M.A.

WITH ILLUSTRATIONS AND MAPS.

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CHAMBER OF PTAH-ḤETEP. THE SOUTH-WEST CORNER, SHOWING A FALSE DOOR.

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MAPS OF EGYPT.

I.—EGYPT EXPLORATION FUND.



PREHISTORIC GRAVE AT ABÂDIYEH.

A.—EXCAVATIONS AT ABÂDIYEH AND HÛ.

THE excavations of the Fund this year have extended along about fifteen miles of the desert edge, between Denderah and Hû. This ground had been the favourite resort of dealers and plunderers for ten or twenty years past ; and the wide expanses of thousands of destroyed tombs showed how much had been lost at Semaineh and Hû. What these places were to the dealers ten years ago, half a dozen other early cemeteries are to-day ; and it is but the wrecked remains that have to serve for our studies. There were, however, two prehistoric cemeteries and one of mixed age which had not been much destroyed, and from these we obtained most of our information ; they are but a scant portion of the whole ground, yet they have served to map out the history of two great periods.

The first camp of the season was at Abâdiyeh, and from there we worked the cemeteries from about three miles to the east across to Semaineh on the west. Later we moved to Hû, and from there touched our previous work, and examined the cemeteries on to three miles west of Hû, where they had been hopelessly wrecked by plunderers quite lately. It would have been impossible for one person to have cleared half of this ground; and it was only by having a party at work that such an area could possibly be covered. Again this season, Mr. David MacIver generously volunteered to come and help us, and he worked the middle part of the district. Mr. Arthur C. Mace again gave his services to the Fund, and worked the two ends of the district. The ground nearer to our camps I mostly worked, having also to attend to photographing and working the results to some extent. Mr. G. E. Iles was with us for a few weeks, studying Arabic and helping in the work. And at our camp Miss Orme and Miss Lawes attended to drawing the marks on pottery and the new types that occurred, also doing the marking of the objects found; in which, and the general arrangement of things, my wife was also fully engaged.

The results of this thorough clearance of a region have been most useful historically. The prehistoric cemeteries were recorded with full detail of the type of every vase, numbered by the series, published in *Nagada*. And by obtaining the complete details of over a thousand graves, it has been possible to undertake the classification of the prehistoric civilization; thus reducing it to almost a historical condition by a system of sequence dates. The graves were not rich, but several objects were new to us. The disc mace heads were found with handles of ivory and horn in position. Curious clay toys occurred in some graves; a town wall with men looking over it, a figure of a seated man wearing a dagger, dolls, a hoe, a chisel, animals such as hippopotamus, sheep, crocodile, and tortoise. Many model eggs in whitened clay were buried, of all sizes from the pigeon to the ostrich egg. Many flint knives and lances were found; one piece of coarse knife accompanied three fine copper tools, axe, adze, and chisel, which were kept in Cairo. The pottery was very varied, and included many forms not yet published. In *Nagada* there were 757 forms drawn, and even these were so insufficient to describe what we found that 158 new drawings have been made. This brings the corpus of types and varieties up to 915. So far from the variations being too minutely given in *Nagada*, it was often necessary to add to them. All this work is a means to an end, as the pottery gives us far the best material for arranging the order of the tombs.

The other cemeteries have yielded a long series of tombs from the VIth to

the XVIIIth Dynasty; and a few important pieces of Graeco-Roman age were found in the multitude of later graves. The most usual results from these cemeteries are the strings of beads and stone vases. Some good groups of the VIth Dynasty were found, and the greater part were of the XIIth Dynasty. The historical result from these tombs will be the dating of the successive varieties of stone vases, of beads, and of pottery, which we shall now be able to trace from the prehistoric times continuously to the Ramessides. And such classification will again give the clue to fresh discoveries, which can now be dated by these conclusions. We have at last reached a point where something like a connected narrative of Egyptian taste and fashion in the arts can be laid down, subject only to small corrections in the future.

The main objects found of the historical ages are—a tomb cornice of the VIth Dynasty, carved to imitate roofing poles; the beads and jewellery of the XIIth Dynasty, in which are some fine pieces of work and rich strings of amethyst, carnelian and glazed beads; a superb dagger with the name of King Suaz-en-ra of the XIVth Dynasty (kept in Cairo); a complete gilt cartonnage of about the XXXth Dynasty; an exquisite small marble head of a Ptolemy (?); and the finest painted stucco head of Roman age that is known.

Beside filling in the history already known, an entirely new chapter has been opened by the discovery of an invasion by Libyans about the close of the XIIth Dynasty. They inherited many of the ways of the prehistoric people, from whom they were collateral descendants. Their pottery and beads show what was then the level of skill in Libya; and their curious custom of hanging up and decorating the skulls of oxen, goats, gazelles, sheep, &c., seems connected with the bucrania of Greek architecture. We also find that it was through these invaders that the elegantly-formed pottery of the west (perhaps from Italy) was brought into Egypt as early as 2000 B.C.

Altogether our view of the civilizations of Egypt has seldom been more filled in and elaborated in any season's work than in this just past. Although not many striking objects were found, yet we have established a far firmer basis for studying what may yet be brought to light, and especially for undertaking the great work of systematic record in the cemeteries of Abydos, which now awaits our energies.

W. M. FLINDERS PETRIE.

B.—THE TEMPLE OF DEIR EL BAHARI.

THE work of repair and replacing the scattered sculptures was completed during the winter of 1897-8. Last season Mr. Carter and Mr. Sillem devoted their attention entirely to copying the sculptures: this task also is now finished. One thing still remains to be done, namely, to protect the sculptures by roofing. The pressing need for this was proved by the damage resulting from a short but severe shower of rain last year. The dry limestone blocks of the interior walls sucked up the moisture and split, causing damage to the sculpture while the colours ran in several places. The necessary roofs will be put up during the coming winter.

SOMERS CLARKE.



LIMESTONE GROUP FROM HÛ.

EAGLE, *tiw*.

C.—ARCHAEOLOGICAL SURVEY.

REACHING Cairo towards the end of November, 1898, I was detained there several days, but on November 29th found myself with two camel-loads of effects deposited upon the sands of the necropolis of Saḳḳâreh, eighteen miles south of Cairo, on a spot pointed out to me as the site of the tomb of Ptah-hetep. It was my intention to spend at least a few weeks here, the length of the stay depending on what sculpture I might find over and above that of the well-known and previously-copied chapel.

Mariette's old *reis*, the Sheikh Ruby, who excavated the tomb some thirty years ago, and has re-excavated the chapel of Ptah-hetep for visitors and copyists several times since then, is still Sheikh of the necropolis guards. Despite the lapse of years, his memory had preserved the general plan of the mastaba, and though his description of it differed very widely from the sketch plan given in Mariette's *Les Mastabas de l'Ancien Empire* (p. 359), subsequent digging proved his recollections to be quite accurate. He was not, indeed, very willing that any one should dig on this sacred preserve of Saḳḳâreh, and would have led me to infer that nothing worth digging for existed on the western side. Eventually I found that the mastaba contained a complicated series of chambers, and that the chapel of Ptah-hetep was the only room dedicated to him. A T-shaped chamber, which was entered from the central court on the west, formed the mortuary chapel of one Akhet-hetep, who must have been either father or son to the other occupant of the tomb. The grand stela of this chamber was prostrate, and its upper part had been broken away and removed, as were also considerable portions of the walls. The roofing stones had fallen in, and much was damaged by incrustation and by wet. The stone, also, in places is of poor quality; where it is good the work is

of very great excellence. Although the paint was still bright in many parts, it was very incompletely preserved. Nevertheless, the notes taken of the colours of the hieroglyphs should prove of value, some of these little signs being crowded with archaeology and history, and carrying us back in a most vivid way into the details of ancient life. Already there are several instances in which these hieroglyphs have thrown altogether new or convincing light on disputed points. Thus in the sign for the pyramid of Assa the lower courses are shown by the colouring to have been of granite. An example of this practice is to be seen in the German excavations of this year at Abusir close by. An important geographical term in the inscription of Una has also received a complete explanation.

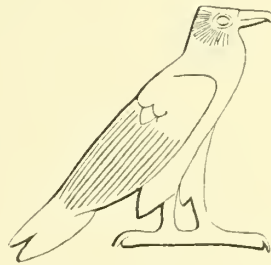
The only other inscribed walls are to be found in the corridor. These inscriptions also are in honour of Akhet-hetep. Here but little is in a finished state, every step of the process of decoration being exemplified. The designs had apparently been sketched out in coloured inks in entirety, and, though the greater part had disappeared, some interesting scenes in this medium could with pains be still deciphered. Other parts were left as first hacked out in the rough for the sculptor, and even the completed portions were of unequal merit. The choicest of these latter, however, showed that the craftsmen had been capable of as good work as the best that the Ancient Kingdom exhibits.

Exact facsimiles of work of this period being so scarce, I took great pains to obtain a faithful outline of the new reliefs, which covered three to four hundred square feet of wall surface. Scenes which were of less value owing to their almost invisible condition, occupied a disproportionate time, and the work of photography and of survey proved difficult and protracted. At last, therefore, the hope of work on other sites was abandoned, and it was only about the end of April that the work here drew towards a close. The difficulty of obtaining labour at this season for the re-burial of the tomb caused still further delay, so that I did not finally leave Saqqâreh till the 20th of May. For the greater part of the time uninterrupted work made the months pass pleasantly. Almost the only real annoyance arose in connexion with the ignorant and unscrupulous native *surveillant* who was quartered upon me. I consulted the safety of the sculptures and my own comfort by installing myself in the corridor of the mastaba, and lived there alone except for the brief visit of some friends who helped in the work, and of Professor Erman, who honoured me by accepting the hospitality of the place while engaged in the study of neighbouring tombs.

As a result, then, of the season's work, we have obtained very careful copies of the hieroglyphs which are employed in the inscriptions, and which, considering the excellence of the work, may be safely taken to be models of the forms which were in use in the days of the Ancient Kingdom; thus affording foundation for a much-needed extension of epigraphical studies. We possess also outline facsimiles, drawn with due regard to the scrupulous accuracy which science demands, of the sculptures of a hitherto unrecorded tomb of the classical period, and a much more complete and exact survey of the mastaba itself. In the leisurely and affluent days which are still to come for Egyptology, it is to be hoped that an *édition de luxe* worthy of the charming chapel of Ptah-hetep will reveal its full beauties to the world. My work dealt only with detached hieroglyphs in this chamber, but meanwhile some photographs which I have taken may be a helpful supplement to the useful publications of it which already exist.

A short time was also spent on a visit to Upper Egypt in preparation for the work of the next season; but in consequence of the unexpected discovery of Akhet-hetep's chamber, the whole of this year's programme could not be carried out. It is hoped that some part of the results of the labours of the past winter will appear this autumn in a Memoir of the Survey, and that the rest will follow within less than a year from this date.

N. DE GARIS DAVIES.



EGYPTIAN VULTURE, *aleph*.

The Superintendent of the Archaeological Survey has the pleasure of stating that arrangements are nearly completed for publishing four memoirs in the course of the next eighteen months, and so bringing up to date the publications of this branch of the Society.

D.—GRAECO-ROMAN BRANCH.

EXCAVATIONS FOR PAPYRI IN THE FAYÛM; THE POSITION OF LAKE MOERIS.

THOUGH the most important literary Greek papyri from Egypt have come from sites in the Nile Valley between Memphis and Elephantine, no district has yielded so plentiful a supply of documents as the Fayûm, which for twenty years has been sending a steady stream to the great Museums of Europe. Nearly all the sites in it have been tapped, but though many are now practically exhausted by the efforts of *sebakhîn* and antiquity-seekers, there still remains much work to be done, especially in the discovery of geographical information and the investigation of the Graeco-Roman cemeteries. The Ptolemaic cemeteries of the Fayûm have a particular interest because, with the exception of Akhmim and perhaps one or two other places, it is only in the Fayûm that the custom seems to have prevailed of using papyri to form the cartonnage of mummies.

In the winter of 1895-6 we excavated with Mr. D. G. Hogarth in the north-east of the Fayûm at Kôm Ushim and Umm el Atl,* which were identified as Karanis and Bacchias respectively, and produced a fair number of papyri (*Arch. Rep.* 1896, pp. 14-19). Last winter we obtained a concession for excavating over a considerable strip of desert in the north-west of the district, near the western end of the Birket el Kûrûn. In that part of the Fayûm, as on the north-east side, the margin of cultivation receded four or five miles in the fourth century of our era, leaving several towns formerly situated near the ancient edge of the desert some distance inside it. In the last five years, however, increased prosperity and improved methods of irrigation have resulted in the reclamation of several large tracts; and the province not only will soon reach the boundaries which it had in the Ptolemaic and Roman periods, but bids fair to go beyond them.

Having several sites in our concession, we chose to begin at the largest of them, Kaşr el Banât, already known as a source of papyri. Work was commenced on December 9. For the first week we had to be mainly dependent on the few trained workmen whom we had brought with us, the local inhabitants, who were nearly all Bedawin, showing at first even more than the usual disinclination for a fixed employment, mixed, no

* This is the correct name, not Kôm el Kâtl.

doubt, with suspicions of our solvency. This difficulty, however, was soon overcome; *anticas* began to flow in, and it was not long before frequent mentions of the same village upon the papyri showed that we were upon the site of the ancient Euhemeria in the *μερίς*, or division, of Themistus. The Fayûm was anciently divided into three sections, called after the names of Heraclides, Themistus, and Polemo, who most probably were the first three governors (*strategi*) instituted when the great reclamation from Lake Moeris took place under Ptolemy Philadelphus. Our excavations at Karanis and Bacchias showed that the division of Heraclides contained the eastern half of the province, and our excavations last year prove that the division of Themistus occupied the north-western portion of the Fayûm; the remaining division therefore, that of Polemo, must be placed in the south-west. It was the least important of the three, and for some purposes of administration was in the Roman period grouped together with the division of Themistus.

The low mounds of *Ḳaṣr el Banât* cover an area of about a quarter of a square mile. The ruined houses were very shallow, the ground floor level being seldom more than two metres from the surface, while the underground cellars, which were so common a feature of the houses at *Umm el Atl*, were here conspicuous by their absence. On the other hand, the characteristic of *Ḳaṣr el Banât* was the large number of very small square or oblong chambers, not more than 1-1½ metres long, which were generally arranged in rows. These must have been used as store-rooms of some kind; but the most interesting fact about them to us was the frequency with which their late owners had left papers lying about on the floor. One of these little chambers yielded about twenty-five documents of the time of Tiberius and Claudius.

Many of the houses, especially the more attractive ones, which had plastered walls, had been dug out before our arrival; but most of the others contained a layer of *afsh*,—the peculiar kind of moderately hard earth mixed with straw and twigs, which, for reasons we do not profess to understand, is associated with papyri. This layer was generally near the surface; below it the earth often became soft and fine (*troḥ naîm* or *sebâkh* in the limited sense), a kind which, probably owing to some chemical action, is barren so far as papyri are concerned. In those houses which had been used as places for throwing rubbish, the papyri were usually in a very fragmentary condition, the best preserved documents being discovered in buildings which had simply fallen in when the town was abandoned. Two rooms in the richest of these yielded upwards of a hundred documents from the correspondence of its owner, Lucius Bellenus

Gemellus, a wealthy Roman citizen who owned an estate at Euhemeria in the reigns of Domitian and Trajan, while the doorstep of the same house, on being turned over, proved to be an inscription with a petition to one of the later Ptolemies concerning the right of asylum in temples.

Fayûm sites have hitherto supplied but very few ostraca, probably because papyrus was cheaper and more plentiful than in most parts of Upper Egypt, and there was less reason for resorting to bits of pottery. *Ḳaşr el Banât*, however, was an exception, and few days passed without three or four turning up, while on one occasion over seventy were found together in an oven. Terra-cottas of the usual Fayûm types were also common, especially in the houses of the second or third centuries A.D.; and a great variety of pots was found, together with some coins (billon or copper), and miscellaneous domestic objects in wood, iron, or bronze. Of these the most interesting was an inlaid wooden box, shaped like a chair.

The local temple, which was of brick and stood by itself a little to the west of the town, had already been for the most part dug out; but in a few unopened chambers some demotic and Greek papyri were found, showing that this temple was, as usual in the Fayûm, dedicated to Sebek and Isis, as well as a large pot containing a bronze incense-burner and other ornaments belonging to the temple. Most of the objects found in the temple were of the late Ptolemaic period; those in the rest of the site belonged, with a few exceptions, to the first three centuries A.D. Nothing was discovered later than the fourth century.

A little more than a month's work was sufficient to finish the town at *Ḳaşr el Banât*, and we then devoted our attention to the cemetery, which was immediately to the south-west of it. This, however, proved to be very poor, so after a fortnight we removed our camp to another site, about three kilometres to the south-east, called, after the name of the nearest hamlet, *Harit*.

Here the cemetery, which was immediately to the west of the site, but much more extensive than that of *Ḳaşr el Banât*, was first explored. The tombs fell into three clearly-defined classes: (1) early Ptolemaic (about B.C. 280—150); (2) late Ptolemaic and early Roman (about B.C. 150 to A.D. 80); (3) late Roman (about A.D. 80—300). All of these were shallow, none being more than eight feet deep.

In the first class the bodies were generally mummified and placed in plain wooden coffins with rudely-carved heads, either in a bricked-up recess at the side of the tomb, or under an arched covering of bricks. Pottery coffins were also used in the poorer burials, and some of these had

a rudely-shaped head. Most of the mummies had an ornamented cartonnage over the head, breast, and feet. This was sometimes composed of cloth, but more often of papyrus, of which in most cases several layers were stuck together in order to obtain a firm background for the plaster, while in others there was only a single thickness of papyrus. The writing belonged to the third or less commonly to the second century B.C. No beads were found, but a gilded plaster scarab and disks were often placed at the head. In one tomb there was a painted cinerary urn and a lamp, but otherwise the only objects found were pots of coarse earthenware.

The tombs of the second class had some points of resemblance to the early Ptolemaic. Pottery coffins and gilded scarabs were common; the bodies were placed under bricks, and the pottery was similar, though in much greater variety. But instances of mummification were very rare, and there was no cartonnage. Where wooden coffins were used there was no longer any attempt to give them the shape of a mummy, but sometimes they were painted with rude designs. Occasionally plain limestone sarcophagi were used. Small red or black lamps were very common, and in some of the tombs beads and small calcite or alabaster vases were found. What was most remarkable, however, was the number of pots buried in the tombs, sometimes with the bodies, sometimes in the filling of the graves. Most of these were of ordinary dark red earthenware, but there were a few specimens of finer black ware, and some inscribed amphorae. For studying the characteristics of Ptolemaic pottery, about which hitherto almost nothing has been known, a large amount of well dated material is now available.

But though our excavations in the cemetery of Harit were so fruitful in archaeological results with regard to the dating of pottery, and though we found what we wished most of all to find, an untouched cemetery containing mummies with papyrus cartonnage, fortune rendered nugatory a large part of our success. The tombs had been placed in low ground, and were consequently much affected by damp. Owing partly to this, partly, probably, to imperfect mummification, the papyrus cartonnage from the mummies was utterly rotten, where it had not already gone to powder; and the few small fragments which did not crumble when lifted were inconsiderable. A similar fate had befallen most of the wooden sarcophagi. In fact, only objects of stone or pottery had been able to withstand the damp.

The third class of tombs, those of the later Roman period, call for little remark, being mostly mere narrow slits in the ground, containing no objects except pots and an occasional lamp. As the bodies were not

mummified, there were naturally none of the portraits which have been found in some Fayûm cemeteries.

The ancient town at Harit, which we soon proved by documents found there to be the ancient Theadelphia, was somewhat smaller than Ẓaṣr el Banât, but the houses were larger and better built and much better preserved. In some cases the lower story was complete and the ceilings, which were composed of bricks laid upon thick reeds, resting on logs of palm, were standing, though more commonly, as might be expected, the roofs had fallen in. These houses were for the most part filled with a mixture of sand and fine dust and ashes, and in spite of their excellent state of preservation, were singularly barren in respect of papyri, and not at all rich in *anticas* of any sort. In one of them, however, we found a plough with all the ropes complete, in another a small inscription *in situ*, dated in the reign of Trajan, showing that the room in question was the dining-hall of the local weavers. The south-west side of the site, where the houses were filled with rubbish, had been much dug by *sebakhîn*, and yielded little in the way of papyri. Two parts, however, proved very fruitful. One of these consisted of a group of houses near the local temple, which like that of Ẓaṣr el Banât stood a little away from the town on the west, but being smaller had been quite cleared out. The papyri and coins found in these houses were all late Ptolemaic or very early Roman, while the pottery was identical with that found in class (2) of the tombs, and thus confirmed the results with regard to the dating of pottery which we had already obtained. A wooden shield cased with leather was also found.

The other productive portion of the site was a rubbish heap on the highest part of the mounds at the north-east corner. Being coated with sand to a depth of one to two metres, it had fortunately been left untouched by the *sebakhîn*. Here a surprisingly large number of papyri, practically all of the second century A.D., were found either in the *afsh* of the rubbish, or at the bottom in the rooms of a much-ruined building. Possibly this was where the local archives were deposited. Ostraca were also common, besides pots and miscellaneous *anticas* similar to those from Ẓaṣr el Banât. As there, nothing later than the fourth century was discovered.

Lastly, two other towns some distance back in the desert were explored with a view to their identification, the remains in each case being far too scanty to warrant a hope of considerable finds. One of these, called Wadfa, five miles north-west of Harit, almost in a direct line with Ẓaṣr Ẓurûn, was shown by some papyri and ostraca (chiefly first century A.D.) to be the ancient Philoteris. At the other, Ẓaṣr Ẓurûn, about nine miles from Ẓaṣr

el Banât and ten from Harit, there is a well-preserved late Ptolemaic temple of stone, but the remains of the town are only a few inches deep, and nothing inscribed was discovered. Documents found at Kaṣr el Banât, however, show that Dionysias was in the immediate neighbourhood of that place, and was a frontier station with a customs house for caravans. Both these conditions are suitably fulfilled if we place Dionysias at Kaṣr Kūrûn, which is at the extreme limit of the ancient Roman province and on the road to the Small Oasis, while no other extant site satisfies them.

The position of Dionysias, like that of Bacchias, is a matter of some importance in connexion with the controversy concerning Lake Moeris, which was supposed by Linant de Bellefonds to have been a high level lake on the highest of the three plateaus of the Fayûm, kept up by a gigantic dam and totally distinct from the Birket el Kūrûn, while the Arsinoite nome occupied the slope between the two lakes (sic!). This view, despite its demands upon our credulity, for a long time gained almost universal acceptance. The old view, however, which made the Birket el Kūrûn the modern representative of Lake Moeris, and supposed that the latter once filled the whole Fayûm, but was reduced by successive reclamations lower and lower until it fell to its present level, was maintained by Prof. Flinders Petrie, and more fully by Major Brown, who, in his *Fayûm and Lake Moeris*, exposed the impracticability of Linant's theory from the engineering point of view, and the strange inaccuracy of the measurements upon which that theory was based. The indictment of Linant's theory by Major Brown is as crushing as his vindication of his own theory is on the engineering evidence complete. The only uncertainties that remained concerned the literary and archaeological evidence.

In the former class we have the description of Lake Moeris by Herodotus (II. 149) which shows that the lake was still extensive in his day, and what is still more important the map of Claudius Ptolemy (second century A.D.), in which Bacchias, Dionysias, Arsinoe, and Lake Moeris are marked. Though the distances between places, especially when they are on different caravan routes, are not accurately indicated by that map, one inference from it is clear, that the traveller who went through the Fayûm from the north on his way to the Small Oasis, would pass Bacchias near one end of the lake, and keeping Lake Moeris on his right and Arsinoe on his left, would reach Dionysias near the other end. Until, however, the positions of Bacchias and Dionysias were discovered, the most diverse inferences could be, and were, drawn from this map, with much the same amount of probability.

The archaeological evidence concerned the date of those sites which, like

Ḳaṣr el Banât, Harit, and Umm el Atl, were below the level of the second plateau, and which, according to Linant's theory, were between the time of Amenemhat I. and Herodotus, on dry ground, while, according to Major Brown's theory, they were under water. It is obvious that here an opportunity was directly given to the excavator to verify one of the two theories. If Major Brown's theory was right, these sites could not possibly be older than the time of Herodotus when Lake Moeris still existed on a large scale, while on Linant's theory there were likely to be remains going back to the time of the XIIth Dynasty, when he supposed the second and third plateaus to have been reclaimed.

The result of our researches in the Fayûm has been to confirm the theory of Major Brown in every particular. Bacchias we found in 1896 to be Umm el Atl, close to one end of the Birket el Ḳurûn, and still the point at which caravans from the north enter the Fayûm. They then cross the Fayûm keeping the Birket el Ḳurûn on their right and Arsinoe (Medinet el Fayûm) on their left, and leave the Fayûm for the Small Oasis near the other end of the lake by Ḳaṣr el Banât and Ḳaṣr Ḳurûn, which, as we have shown, if not Dionysias itself, must be in the immediate proximity of it. That the Lake Moeris which Ptolemy knew was the modern Birket el Ḳurûn, as Major Brown's theory required, and no imaginary reservoir, is now clearly demonstrated.

The six sites in the Fayûm which we have excavated, tell the same tale. In none of them was there a trace of anything older than the third century B.C. The oldest houses are of the Ptolemaic period and are built on desert. Two of the sites, Theadelphia and Philoteris, as their names testify, were founded in the reign of the second Ptolemy, when, as the Petrie Papyri have shown, a great reclamation of land from Lake Moeris took place, and Euhemeria, Dionysias, Karanis, and Bacchias no doubt date from the same reign. Yet, according to Linant, the ground on which all these sites stood had been dry since the time of Amenemhat I.

To sum up briefly the history of Lake Moeris. Originally the lake filled the whole basin of the Fayûm, the first reclamation being carried out by Amenemhat I., who built the great dam at Illahûn, where the Baḥr Yusuf enters the province, and recovered the high ground near the entrance as far as Biahmu, and a point between Ibshwai and Agamiin. This remained the Pharaonic province until the time of Herodotus, when the water still came up to the colossi at Biahmu. Subsequently all the land now cultivated below the level of the Pharaonic province was reclaimed, chiefly in the reign of Ptolemy Philadelphus, when Lake Moeris was reduced nearly to the size of its modern representative, the Birket el Ḳurûn. The literary

and archaeological data coalesce with the engineering evidence and form one harmonious whole ; and it is now time for the theory of a high level Lake Moeris on the top of a slope, originated by the brilliant but erratic French engineer, a theory which we note still holds its place in the principal handbooks, to be relegated to oblivion.

We returned to Cairo on March 13. Of our finds other than papyri and ostraca the most important were retained by the Gizeh Museum, including the large inscription from Kaşr el Banât, the Roman plough and Ptolemaic shield from Harit, and a large selection of Ptolemaic and Roman pots and vases. The papyri and ostraca have all been brought to England for publication ; a selection will be sent back later. As we have been fully occupied since our return with our new Oxyrhynchus volume, we have only had a few hours to devote to the Fayûm papyri. All those which were large enough to be worth study were unrolled and flattened while the excavations were proceeding, and the numbers in our rough list just exceed a thousand, though not more than 300 are complete. A large proportion of them belong to the early Roman period and some to the latest Ptolemaic, which are likely to be of exceptional interest. There are about thirty literary fragments, Homer as usual predominating.

A full account of our excavations in the Fayûm both last winter and with Mr. Hogarth in 1895-6 (the publication of which has been too long, though unavoidably, delayed), with maps, illustrations, &c., and a selection of the papyri, will form the annual volume of the Graeco-Roman Branch for 1899-1900, to be issued next year.

BERNARD P. GRENFELL.

ARTHUR S. HUNT.

II.—PROGRESS OF EGYPTOLOGY.

A.—ARCHAEOLOGY, HIEROGLYPHIC STUDIES, ETC.

WHILE the monopoly of digging in Egypt has been shared between France and native or half native dealers, scientific excavation there has hitherto been attempted only by Englishmen born and bred. Petrie has had no rival from other countries, and the land that produced Champollion, de Rougé, and Maspero—each in his time and manner a leader in the world of Egyptology—has sent to Egypt no one equipped and prepared for the responsibility of exposing the secrets of its sands. The duties of a director of the department of antiquities have been too multifarious and difficult to include the right conduct of excavations: endless digging inadequately supervised has been directed solely to the enrichment of museums, to the uncovering of inscriptions, or to providing matter for brilliant and rapid generalizations. In the last case it is as though some precious but enigmatic document were destroyed by its discoverer at his first essay in interpreting it. His attempt may probably have aroused new interest, it may even have left a permanent mark; but the material for his conclusions, which other workers had a right to examine, has gone for ever. The *tour de force* of the theorist is recorded as an example of his personal ingenuity or power, but to the store of ascertained facts which are the food of science he has added scarcely a single item.

It marks, therefore, a happy change in the prospects of Egyptian archaeology when Germany, after many years' abstinence from field-work in Egypt, again takes up her share of exploration and proceeds with characteristic thoroughness to send out well-trained men ready to observe and record as well as to find. It is to be hoped that the precedent set last season will be permanently followed, and that a German organization will be established working with the same aim as our own Society, to make sure the foundations of Egyptian archaeology and build up a science destined to be foremost among the archaeologies of the world in completeness and in chronological scope.

The great archaeological wealth of Egypt, and the rapidity with which its treasures are now being exploited, has led the German Government to determine on appointing an Egyptologist in connexion with the consulate, to watch over the interests of German archaeologists and scientific institutions in the country. Herr Ludwig Borchardt is the first to fill this post, and the vacancy in the staff on the Gizeh Catalogue created by his removal will be filled by Dr. Heinrich Schäfer, assistant to Professor Erman in the Berlin Museum.

The following report as to the progress made with the Catalogue of the antiquities at the Gizeh Museum has been kindly supplied by Mr. J. E. Quibell.

"This work was rendered possible by a grant from the Caisse de la Dette. As originally designed, it should have been finished in three years, but the number of objects in the Museum is so much greater than was at first believed, that an extension of time will be necessary if the work is to be completed on the present scale.

"The catalogue will form a bulky work of perhaps forty volumes; it will have to be lithographed, as the great number of sketches to be inserted would make printing too expensive. Beside the main inventory three slip catalogues are being constructed:

"(1) Catalogue of places, showing at a glance all the objects known to have come from the several sites.

"(2) Catalogue of names of persons, arranged alphabetically.

"(3) Catalogue of objects dated with certainty, arranged in order of dynasties and reigns.

"Indices of previously existing catalogues and of references to Egyptological literature are also being prepared.

"The organization and plan of the work are due to Herr Borchardt, who was engaged on the cataloguing of the statues for nearly a year before he was joined by any of his colleagues." *

"About 10,000 numbers, out of perhaps 50,000, have been done. Herr Borchardt has described the statues and the Old Kingdom monuments and is now working on architectural models. Herr Reisner has catalogued the boats and canopic vases and most of the amulets. Mr. Crum has dealt with the Coptic monuments, M. Chassinat with the sarcophagi of the two

* "We have now to regret Herr Borchardt's departure from the cataloguing staff, but to congratulate him on his appointment as scientific *attaché* to the German Consulate General."

great Dêr el Bahri finds, Freiherr von Bissing with pottery, faïence and bronze, and I myself have been engaged with the archaic monuments.

"Several volunteers have helped in various departments, Mr. Grenfell and Mr. Hunt working on the Greek papyri, Professor Wilcken on the ostraca, and Mr. J. G. Milne on Greek inscriptions.

"The most important acquisitions of the Museum during the year have been from the excavations: little or nothing has been bought from dealers."

The report of the German academical committee for the publication of an Egyptian Dictionary, signed by Professor Pietschmann, states that no appointment has been made to fill the gap caused by the death of Georg Ebers, who represented the Bavarian Academy. G. Möller and J. H. Walker have been added to the working staff. Squeezes and photographs of the Pyramid texts have been obtained by Herr Borchardt at the cost of Dr. Heintze. Dr. H. O. Lange has worked through the medical and magical papyri in the British Museum. Down to April 1st, 3608 extracts had been copied, producing 62,000 printed word-slips. (For the method of procedure, see *Archæological Report* for 1897-8, p. 12.)

Two interesting sketches of recent Egyptological work and literature have appeared within the year, the one by Professor Wiedemann in the newly founded *Historisches Litteraturblatt*, 1898, pp. 1, 89, the other by Professor Spiegelberg in the *Jahresbericht der Geschichtswissenschaft*, 1897, p. 92.

According to the *Revue Critique*, Dr. M. Mahler, an astronomer whose contributions to Egyptian chronology are well known, has had the courage to print a popular treatise on this subject in Hungarian, with a free use of hieroglyphic types. While wishing the book all success in interesting a new circle, we hope for ourselves and others that Egyptologists will not have to learn Hungarian.

The editor of the *Sphinx* (ii. 231), in reviewing the *Archæological Report*, expresses the wish that hieroglyphic type were used by us. He is evidently unaware that subscribers receive this publication free: with a very limited sale the luxury of hieroglyphic type cannot be afforded, however much it would be valued by the present writer.

Professor Wiedemann's suggestion, made two years ago, that we should devote a section to Arabic remains and publications has not yet been complied with. The editor hoped to have secured a contribution on the subject this year, but circumstances have again postponed it.

A very curious and important collection of "marvels" has been edited in translation from an Arabic original by the Baron Carra de Vaux. The second part of this *Abrégé des Merveilles* is entirely devoted to Egypt, and purports to give the history of the priests and kings down to the Exodus, and of the wondrous talismans which they constructed, &c. The royal names in it are entirely mythical, and there appears to be very little that can be connected in any way even with the notions current in Pharaonic Egypt, much less with the actual facts. It is thought to have been compiled about the tenth century, largely from written Coptic (?) sources; but if, as is probable, it indeed originated in Egypt, this shows how the old ideas had been almost completely swept away and replaced by new imaginings, the talismans being to a great extent suggested by Greek inventions in mechanics. The publication will certainly promote investigation into the origins of this widely spread class of literature. It has been reviewed by MASPERO, *Journal des Savants*, 1899, pp. 69, 154, 277, and by BERTHELOT, *l. c.* pp. 242, 271.

A more matter-of-fact collection is the fifteenth century census of Egyptian villages, the Arabic text of which is published with a short introduction by Dr. Moritz in vol. x. of the series of *Publications de la Bibliothèque Khédiviale*. A translation of the document is in de Sacy's *Abdellatif*, but Dr. Moritz was the first to discover its true date, title, and author in the Bodleian MS. (which de Sacy had also consulted). This MS. is but a few years later than the original composition.

EXCAVATIONS AND EXPLORATIONS.

For the following Section also we have to thank Mr. Quibell:—

Department of Antiquities.

"The permits granted for excavations by the Department of Antiquities were numerous last season, but M. Loret has earned the gratitude of

students by refusing all permits to dealers. It is hoped that Farag's exploits at Bersheh will be the last of these extraordinary concessions to vandalism. The list of sites on which work has been done, or for which at least application was made, with the names of the excavators, is as follows :—

Denderah to Hû	Prof. Petrie (see p. 1).
Kûm el Aḥmar	Mr. F. W. Green (see p. 22).
Sheikh Abâdeh }	M. Gayet (on the site of Antinoë).
Eshmunên }	
Abu Sir (the sanctuary of Ra)	Dr. Schäfer (see p. 25).
Drah Abu'l Neggah	Lord Northampton (see p. 24).
Alexandria	Prof. Noack.
Bigeh }	M. Chantre.
El Khozâm }	
Minieh to Siut }	Mr. Davies, to copy (see p. 5).
Tomb of Ptahhetep }	
S.W. of Faiyum	Mr. Grenfell and Mr. Hunt (see p. 8).
Mêr (cemetery)	M. E. Chassinat.
Aḥnâs	Prof. Wilcken, for papyri (see p. 51).
Kûm Ga'f	Mr. Hogarth (see p. 25).
Ekhmîm }	M. Gayet.
Dronkah }	
Damietta }	
Siwah	Graf von Grü nau.
Nubia	Mr. Somers Clarke, for smaller clearances.
Heliopolis	M. Bénédict.
El Lahûn	Dr. Borchardt.

"M. Loret, the Director of Antiquities, has conducted very fruitful excavations at Sakkâreh and in the Biban el Moluk. At Sakkâreh he has departed from the practice followed by some of his predecessors of making scattered "sondages," and has systematically cleared and planned a whole "street" of mastabas, making several discoveries of importance, including that of a mastaba with a small pyramid attached.

"At Thebes he has discovered the tomb of Thothmes I. and the undisturbed burial of a certain Ma-her-pa, probably one of the companions of Thothmes III. in his childhood. The objects found in this tomb have now been brought to the Museum. There are three coffins, the outer one of wood covered with pitch, with titles, &c., in gold foil; the second is inside this, but the third and smallest was found separate; it is too large to go inside the second one. The most striking objects in the funeral furniture are two quivers of

leather, embossed and decorated with appliqué leather work; two archers' armlets, a bowl of blue faience, a bottle in many-coloured glass, and two dogs' collars of leather, one bearing the name of the dog. The pottery is of the typical Thothmes III. type, with red and black triple line ornament. Besides these there are offerings wrapped up in cloth, and packed in strange rounded wooden boxes, arrows with wooden knobs instead of points, arrows with flint tips, alabaster vases and other objects, the whole forming a very important and securely dated group.

"Two members of the Museum staff, MM. Daressy and Legrain, worked during the winter in Upper Egypt. M. Daressy was at Medinet Habû, clearing the north part of the temple and the boundary wall down to the pavement. All is now cleared except the S.W. corner. A Coptic structure to the E. of the pylon was found, made of the stones of a great monumental gateway of Domitian: this M. Daressy reconstructed. Under the great Ptolemaic pylon, in the pavement, was a large granite stela of Thothmes III. (4 m. high): it is now set up in the Roman court. The reconstruction of the astronomic vaulted roof has been finished and a colossal statue of Ptah (period of Amenophis III.), found in fragments by Grébaut, has been put together.

"M. Legrain spent a long and very successful season at Karnak: * of his discoveries and the various pieces of restoring work a short summary is here given.

"The North half of the hypostyle hall is now out of danger: some work must, however, still be done on twelve columns out of the fifty-seven. In the southern half thirteen are repaired, one has still to be taken down and put up again.

"The leaning column has been taken down and rebuilt to the height of five metres.

"The following parts of the temple have been cleared: round the sanctuary, the annals of Thothmes III., the gate of Sety II. One part between the "promenoir" and the sanctuary (XII. Dyn.); the temple of Apet; the space before the temple of Khonsu. The temple of Rameses III. is finished and the colossus of the King put up before it. The head

* Professor Sayce now reports that M. Legrain resumed his work at Karnak in July, when he was fortunate enough to discover a small chapel, consisting of three chambers, on the east side of the ruins. It contained a number of well-preserved inscriptions, showing that it had been erected by two kings hitherto unknown, Osorkon IV. and Takelot III., who had been crowned on the same day. They fill up the lacuna between the XXIIIrd and XXVth Dynasties, and explain the relation of Queen Shep-n-ap II. to the Bubastite dynasty on the one hand, and the Aethiopians on the other.—ED.

(weighing twelve tons) of the colossus of Rameses II. has been put in place (before the hypostyle hall).

“The most important discoveries made are :

- (1) A colonnade before the temple of Khonsu.
- (2) A group in alabaster (6 m. high) representing Amon and Rameses II. : this is in the hypostyle hall.
- (3) An obelisk of Thothmes (the third known) : E. of the hypostyle hall.
- (4) Statue of Usertesen I. dedicated to his ancestor Antef-aa.
- (5) Important series of bas-reliefs of Hatshepsut and Thothmes III.
- (6) Two colossal statues (in Gebel Aḥmar quartzite) of Amon and Amonit : period of Tutankhamen, usurped by Horemheb.
- (7) Three statues (broken) of Horemheb before his accession to the throne.
- (8) Two statues of Amenophis III., one in granite (2 m. high), the other of marble (1·50 m. high, seated).
- (9) Large statue of Thothmes III.
- (10) Cartouche of an unknown king—*Ugef(?)*”

For the following section we are indebted to Professor Petrie :—

The Egyptian Research Account.

“This student fund was transferred to a fresh worker for this past season ; it had served its purpose in giving needful training to Mr. Quibell, who passed from it to a post on the staff at the Cairo Museum. Beside this training the Account has fully rewarded the public by the results of five years’ work, ending with the great discoveries at Hierakonpolis. To complete the work was certainly a duty ; and there could be no question of the fitness of Mr. F. W. Green to undertake it, as he had been there in the previous season and knew the details, and was, moreover, an expert surveyor. The Account was therefore put at his disposal for finishing the work.

“The main affair was an exhaustive clearing of the ground of the temple site, and much of the town enclosure around it. The raised mound on which the temple was built proved to be almost circular in plan : a mass of sand with chips of prehistoric pottery in it, held up by a revetment of rude steps of stone. It probably belongs to the earliest dynastic age. In the area was found a portion of a large stele of king Kha-sekhem ; this is very valuable as proving the exact reading of the name, which had been before doubtful owing to its roughness on the statues and great stone jars. This

stele is the most monumental work of these early dynasties that we have yet seen, and links on to the style of the rock carving of the IVth Dynasty.

"A piece of a great porphyry vase with the *ka*-name of king Khasekhemui was also found; and part of the base of a statue with apparently a double *ka*-name, which is, therefore, probably of the same king.

"In the town was found another important piece. As yet we only knew of the three Min statues of Koptos and the kneeling figure of Hierakonpolis as archaic carving on a large scale. Now a life-size figure has been found, of the same very archaic style, but dressed differently to any Egyptian figure, and recalling the early Babylonian style. A long robe reaches to below the knees; it is thrown over the left shoulder, and held by the left arm across the breast; the right arm hangs down the side, and the hand was pierced, like those of the Min statues. Unhappily, the head and feet are both lost, and the block has been often re-used for a threshold and door socket, down the left side.

"A large quantity of flint tools and flakes were found in the town, some in the temple, and a few from the cemetery. They are of every quality, from finished knives to mere flakes, and include a great variety of tools. A large mass of minute wrought flakes, like the so-called 'midgets' of India and Europe, were found together in one place, some thirty pounds weight in all.

"On the desert edge a long mass of prehistoric cemetery proved to have been almost entirely plundered by dealers. Some fine flint work and a good deal of pottery was recovered. But the main result here was the painted grave of the middle prehistoric age. The figures are of boats, men, and animals; scenes of both hunting and fighting are shown. It is the most important drawing yet known of the prehistoric age, it clenches for certain the meaning of the boats on the vases, and shows many details of the prehistoric life. The whole was very carefully copied full size in colours by Mr. Green; and he then spent much time and labour in removing the rotten mud coating bearing the drawings, and fixing it in sheets of plaster. Thus it travelled safely to the Cairo Museum. Mr. Green completed his work by a detailed plan and map of the temple and neighbourhood.

"Thus, though these have been but the gleanings after the great harvest of last year, they have given three unique works of much importance, such as would very recently have been looked on as being beyond all our hopes."

Professor Schweinfurth's articles on current excavations have been

reprinted in *Sphinx*, vol. ii. 203, last season's work; iii. 20, excavations at Alexandria, M. Loret's discovery of Old Kingdom tombs at Saqqāreh, Dr. Schäfer's excavations for the German Government at the "pyramid of Rikkeh" (Abusir), M. Legrain's work of repair at Karnak, Dr. Spiegelberg's for Lord Northampton at Dra' abu'l negga; and, iii. 103, M. Loret's discoveries in the Valley of the Tombs of the Kings. Dr. Schweinfurth laments that sculptures are still sawn out from wall scenes for sale to tourists, and quotes a block on sale from the temple of Dêr el Bahri. Nothing, however, has been missed from the temple for at least two years.

HIERACONPOLIS. See p. 22.

THEBES. For M. Legrain's work at Karnak, see p. 21. In *P. S. B. A.* xxi. 141 Professor Sayce mentions some of M. Legrain's latest discoveries, including blocks of a scene which shows Thothmes III. conducting the funeral of Hatshepsut.

Dr. Spiegelberg and Mr. P. E. Newberry, excavating at the expense of Lord Northampton at El Ķurneh and Dra' abu'l negga, have found the site of the funerary temple of Ahmes-nefertari, mother of Amenhetep I. She and her son were both worshipped in the XIXth and XXth Dynasties. The queen's temple was close to that of the king, traces of which had already been found by Spiegelberg in 1896. In the mound of El Barabi, near El Ķurneh, sculptured blocks were recovered which had been taken from the temple of Dêr el Bahri as building material by Rameses II. and III. There was also found and opened the tomb of the "superintendent of the gold and silver house, Zehuti," the chief official in charge of the work in precious metals under the splendid reigns of Hatshepsut and Thothmes III. A specimen of his craft is in the Louvre. The inscriptions in this tomb are long and important, and it is a curious fact that his features and name are throughout systematically defaced. It has also been discovered that he was represented in a scene in the temple of Dêr el Bahri, and there, also, his figure is defaced.

There are accounts of Lord Northampton's excavation in *Or. Litt. Zeit.* ii. 25 and 127.

The tomb of Thothmes I., discovered by M. Loret, is small, consisting only of two chambers. In Baedeker's map its site can be located between tombs Nos. 14 and 15 (those of Setnekht and Sety II.); actually it lies between No. 14 and the tomb of Amenhetep II., discovered last year. That of Ma-her-pa-Ra, fan-bearer of a king, is in the same neighbourhood, and is the only non-royal tomb yet discovered in the Valley. When opened it was found to have been plundered of all valuables; the thieves, however, had replaced the mummy with some care, after unwrapping it.

The numerous offerings of no intrinsic value—food, flowers, &c.—were still in excellent preservation, so that many interesting particulars in regard to the flora and fauna of the time may be expected from their examination. There was also found a symbolic bier with mattress, &c., and on the top a figure of Osiris painted on linen. Earth had been placed on this figure and grains of corn sown and watered there so that they sprouted. This points to some curious symbolism of renewal of life after death, for which there is also other evidence in texts and wall-scenes; but the discovery of such a deposit in a tomb is at present quite unique.

For a further account of M. Loret's work see p. 20.

ABÂDIYEH AND HÛ. See p. 1; also an account of Professor Petrie's work on these sites in *Or. Litt. Zeit.* ii. 180, by Wiedemann.

ABUSIR.—Dr. Schäfer's excavations of the "pyramid of Rikkeh" show that a natural hill had been scarped and levelled to a square platform, along the sides of which run sculptured stone corridors or chambers, and at the back rises a pyramid of moderate dimensions, probably the support of an obelisk. The approach is from the East; to the right of the causeway at the edge of the platform stand nine great lavers, and at the foot of the pyramid is a small temple consisting of a single chamber with a huge alabaster altar before it in the form of four tables of offerings combined. The fragmentary sculptures represent ceremonies at a festival, and prove that this remarkable and unique structure was the solar temple with its pyramid built by N-user-Ra of the Vth Dynasty, and named Shesep-ab-Ra. The work of clearing will probably occupy more than another season. The lavers had been already found by Mr. Villiers Stuart more than ten years ago.

SAKKAREH.—For an account of M. Loret's work here see p. 20.

NAUCRATIS.—The discovery and excavation of this site by Mr. Petrie and afterwards by Mr. Ernest Gardner is one of our Society's principal titles to fame, and now again it has been the scene of active exploration. In the interval the fellahin had continued the seabakh-digging vigorously and cleared away large masses of the mounds of Kûm Ga'if, some parts of which have been brought under cultivation. In a short time the landowners will have levelled the remainder of the mound into the great trough of the seabakh-diggers, all will be under irrigation with the fields around, and nothing but the name will survive to mark the site of the famous Greek colony and emporium. Mr. Hogarth therefore determined to draw upon the resources of the British School at Athens for a new season's exploration, which promised to be profitable after the great clearances of rubbish by the seabakhin. A large quantity of broken vase fragments was obtained,

some with dedications to Heracles, Poseidon, Demeter, and Artemis. All the old Greek temples seem to have been in the town itself, and it appears unlikely that the great enclosure on the southern outskirts was the Hellenium of Herodotus: dedications to the "gods of the Greeks" found in the northern part of the town point rather to its situation having been there.

OASIS OF SIWAH.—In a book entitled *From Sphinx to Oracle*, and illustrated with photographs, Mr. Silva White has published an account of his journey to this oasis. (See *Arch. Report*, 1897-8, p. 19.)

Mr. G. W. Frazer states in *P. S. B. A.* xxi. 143, that he has copies of all the scenes and inscriptions in the scattered tombs (outside the main groups) of Lower Middle Egypt.

MEMOIRS ON EXCAVATIONS.

QUIBELL, *El Kab*, publishes the results obtained by him when working at El Kab in 1896-7 for the Egyptian Research Account, Mr. Somers Clarke and Mr. J. J. Tylor largely contributing to the funds available for the excavation. The book is fully illustrated with plans of the tombs and drawings and photographs of the objects found—the interments belonged especially to the prehistoric period and to the first four dynasties, also to about the XIIth Dynasty. There likewise are plans of a gateway in the great enclosure-wall and of the temple of Thothmes III. without the walls; in the latter foundation deposits were discovered. This publication is a solid contribution to Egyptian archaeology. The same author's *Ramesseum* (with *Tomb of Ptahhetep*), a previous volume of the series, has been reviewed by W. MAX MÜLLER in *Or. Litt. Zeit.* i. 350.

LORET's report on his great discovery of the tombs of Thothmes III. and Amenhetep II. (see *Arch. Report*, 1897-8, pp. 16-18) has been printed in the *Bulletin de l'Institut Egyptien*, 1899, with map, two plans, and ten photographs.

Miss M. BENSON and Miss J. GOURLAY, *The Temple of Mut in Asher*, give an account of their excavations at Thebes during 1895-7 in the great temple of Mut, south of that of Amen at Karnak, with plans, photographs of monuments, and copies by P. E. NEWBERRY of numerous important inscriptions. Two views are given (pl. xxiv.) of the head of a statue of Mentuemhat, governor of Thebes at the time of the Assyrian invasion. It is one of the finest portraits known from Egypt. The volume is a good example of careful and prompt publication of results by English amateurs with some assistance from specialists. Dr. Page May's photographs are admirable.

AMÉLINEAU, *Les Nouvelles Fouilles d'Abydos*, 1895-6, presents the final memoir (4to) on the first two years of excavation in the marvellous necropolis at Abydos, with partial publication of inscriptions, including several of interest for the late periods. The chief interest, of course, attaches to the royal tombs of the earliest period, and to these M. Amélineau devotes numerous pages, without, however, recording many facts of value to archaeology. It is to be feared that the information which the sands of Abydos had guarded for so many thousands of years on that remote period of Egyptian history has been thrown to the winds by the spades of his excavators. The plates reproduce in photography a number of interesting vases, ushabtis, and other objects of all periods discovered in the course of the diggings, including several inscribed monuments, jar-sealings, &c., &c., of the earliest kings or of their subjects. But the whole work—excavation and publication alike—whether we look at the plates or at the text, or try to correlate the one with the other, is an extraordinarily naïve confession of the author's unfitness for his great task. Let us hope that some traces of the royal tombs still remain undisturbed, and that from these an authentic picture of them and of their surroundings may in part at least be restored during the coming season.

AMÉLINEAU, *Les Nouvelles Fouilles d'Abydos*, 1897-8. A preliminary report (8vo) on the third season's excavations at Abydos, including an account of the shrine of Osiris in the necropolis. Reviewed by MAX MÜLLER in *Or. Litt. Zeit.* ii. 50.

AMÉLINEAU, *Le Tombeau d'Osiris*, with five plates and plan (4to). This is the full description of the curious shrine of Osiris in which M. Amélineau found the recumbent granite figure of Osiris on a bier. The excavation of the tombs surrounding it and of the tomb of King Perabsen is described, as well as that of a king whose title Amélineau—as against all Egyptologists—reads into an indication that the sepulchre was that of the heroes Horus and Set. After the same fashion he would have us believe that a skull found in his diggings is that of Osiris himself; no wonder that in a note printed at the end of the memoir this relic is pronounced on good authority not to be human!

PUBLICATIONS OF TEXTS.

EL KAB. Graffiti; SAYCE, *P. S. B. A.* xxi. 111.

KARNAK. Numerous inscriptions in Benson and Gourlay's *Temple of Mut in Asher*, edited by P. E. NEWBERRY.

DÉR EL BAHRI. The third volume of M. NAVILLE's publication of the temple contains the end of the inscriptions relating to the childhood of

Hatshepsut and her coronation, and those recounting the expedition to Puut. MASPERO, *Journal des Savants*, June, 1899, 337, 401, reviews the Dêr el Bahri series so far as yet published. MAX MÜLLER, *Or. Litt. Zeit.* ii. 240, reviews the new volume.

DRA' ABU'L NEGGA. In *Zwei Beiträge zur Geschichte und Topographie der Thebanischen Necropolis im Neuen Reich*, SPIEGELBERG describes in the first place some remains of the funerary temple of Amenhetep I., discovered by him in 1896; in the second he proposes a plan for collecting from graffiti on the spot, ostraca, papyri and inscriptions, all materials relating to the administration of the necropolis of Thebes under the New Kingdom. Several interesting unpublished specimens are given with translations. The pamphlet is reviewed by PIEHL, *Sphinx*, iii. 108, and by MAX MÜLLER, *Or. Litt. Zeit.* ii. 12.

The tomb of Sennefer ("tomb of the vines"): the description continued with an attempt to explain the curious funerary scenes so often shown in tombs of the XVIIIth Dynasty: VIREY, *Rec. de Trav.* xxi. 127.

ABYDOS. Notes on the plans and inscriptions of the temples of Sety I. and Rameses II. after recent clearances; supplementary to Mariette's publication. DARESSY, *Rec. de Trav.* xxi. 1.

SHARONA. Description of the tomb of Pepyankh and of a tomb of the Basse Époque; by Miss M. BRODRICK and Miss A. A. MORTON, *P. S. B. A.* xxi. 26.

SAKKÂREH. Inscriptions of the great tomb of Mera, with plan: DARESSY, *Journ. de l'Inst. Égyptien*, iii. 521; reviewed by M. MÜLLER, *Or. Litt. Zeit.* i. 359.

SINAITIC PENINSULA. Two graffiti from Wady Maghara from squeezes by Dr. Euringer; SPIEGELBERG, *Rec. de Trav.* xxi. 51.

FLORENCE. Saïte stela of "Horus on the Crocodiles" held in the hands of a statue: PELLEGRINI, *Accad. dei Linc.* 1898, 169. Inscriptions on Canopic vases: *id.*, *Giorn. della Soc. Asiat. Ital.* xi. 73.

ROME. A new edition of the historical inscriptions relating to the reigns of Cambyses and Darius on the famous naophorus of the Vatican, with four photographs: MARRUCHI, *La Biographia di un personaggio politico dell' antico Egitto* (Extr. from "*Bessarione*").

PARIS. A number of stelae found by Mariette in the Serapeum and now in the Louvre: CHASSINAT, *Rec. de Trav.* xxi. 56. The editor notes that there is great difficulty in obtaining access to the originals and to the records of their discovery, and that they are now much spoilt.

Stela with names of about the XIth Dynasty belonging to M. de Saint Marceaux, with photograph: MASPERO, *Rev. Arch.* xxxiv. 321.

HIERATIC.

The final instalment of the Kahun Papyri has been published, containing preface, additions, corrections, and indices: GRIFFITH, *Hieratic Papyri from Kahun and Gurob (principally of the Middle Kingdom)*, Part III.

The trustees of the BRITISH MUSEUM have published a facsimile of the *Rhind Mathematical Papyrus*. This is an issue of the plates prepared by Dr. Birch thirty years ago, and now first published. Reviewed by GRIFFITH, *Or. Litt. Zeit.* ii. 116; cf. a note by EISENLOHR in defence of his own publication of 1877 (an excellent and convenient edition), *P. S. B. A.* xxi. 49.

New facsimiles of and commentary on the songs in the Harris Papyrus, by MAX MÜLLER, *Die Liebespoesie der alten Ägypten* (see below under "Literature").

New readings in the *Tale of the Doomed Prince* (Harris Papyrus), by H. O. LANGE, *Rec. de Trav.* xxi. 23.

Three hundred and thirty ostraca classified and copied, with transcriptions opposite, also fragments of papyri, &c.; the explanations to follow in another volume: SPIEGELBERG, *Hieratic Ostraka and Papyri found by J. E. Quibell in the Ramesseum*, 1895-6. (Extra volume of Egyptian Research Account, 1898.)

In *Rec. de Trav.* xxi. 74, GOLÉNISCHEFF publishes a complete transcription into hieroglyphs and a translation of his famous papyrus containing the account of a voyage from Thebes to Phoenicia in the reigns of Smendes and Herhor of the XXIst Dynasty. This publication is almost as important philologically as historically, presenting as it does an instructive example of the late Egyptian language passing into demotic. A Russian version with photograph of the first of the three pages was published in 1897 in the *Festschrift für Baron Rosen*; the entry regarding it in the last *Archaeological Report*, p. 23, was not quite accurate.

Photograph, transcription and translation of a curious stela with inscription of the age of one of the Sheshonqs, recording the judgment of the god in a dispute concerning the title to a well: SPIEGELBERG, *Rec. de Trav.* xxi. 12. This stela was obtained by Captain Lyons in the Oasis of Dakhleh and is now in the Ashmolean Museum.

DEMOTIC.

In Pls. vii., viii. of vol. ii. of the Catalogue of Greek Papyri in the British Museum, F. G. KENYON publishes a facsimile of a Greek and

demotic deed apparently bilingual, from Socnopaeus, of the forty-first year of Augustus, and incidentally (Pls. xxii.-xxviii.) some accounts in demotic, not bilingual.

HISTORY.

The reading of the name of Menes on the plaque from the tomb of Nekâdeh has been questioned by several Egyptologists in addition to Professor Wiedemann (see *Archaeological Report*, 1897-8, pp. 24-5). Both MM. NAVILLE and LEFÉBURE, comparing the vignette and rubric of Chapter xvii. of the Book of the Dead, see in the supposed cartouche a symbol of the summer-house in which draughts are played by the blessed dead. Unless more definite evidence is forthcoming, however, it seems improbable that this late representation should have more than an accidental resemblance to the subject of the ancient plaque. It is also difficult to read the signs on the latter so as to fit the sense proposed by these scholars; in fact the inscription and scene must remain more or less enigmatical until the discovery of further inscriptions and analogous scenes of the early period. M. Naville thinks it probable that cartouches were not used before Senefru, and would interpret the "Cartouche of Menes" on the Nekâdeh tablet as the name of a building approached by the king represented below, considering that name as meaning something equivalent to "the funerary pavilion of the king." M. Naville's important and suggestive article is printed in *Rec. de Trav.* xxi. 105, and with it he gives a new photograph of the tablet, taken by Professor Hess. In the same paper he deals with the Hieraconpolis slate palette, the monuments of Kha-sekhemui and other early remains, finding some remarkable illustrations of the subjects depicted, and of details of the inscriptions in the texts and scenes of Dêr el Bahri. He also devotes a long section to the Vth Dynasty records of very ancient feasts and gifts to the temples inscribed on the tablet of Palermo. M. Lefébure's paper will be found in *Sphinx*, iii. 65. He points out that later hieroglyphic records and classical tradition seem to connect Menes with Memphis, and examining the evidence as to his burial at Nekâdeh, considers it insufficient to overthrow their testimony.

In *Rec. de Trav.* xxi. 102, MAX MÜLLER discusses the hieroglyphs and figures of the Menes tablet, and in *Or. Litt. Zeit.* i. 342, he has a paper on the earliest Egyptian kings. In *Aeg. Zeit.* xxxvi. 142, there is a short note by GRIFFITH on the Egyptian name of Usaphais, and another by BORCHARDT on the cylinder of Queen N-maat-hep of the IIIrd Dynasty, with a parallel to one of her titles pointed out by NAVILLE and interpreted by SETHE.

In *P. S. B. A.* xxi. 108, SAYCE publishes a curious graffito from El Kab, giving the name of Khufu written without a cartouche and accompanied by another name, which he identifies with Manetho's Soris, the predecessor of Khufu.

In *Rev. Crit.* January, 1899, 1, MASPERO reviews Pellegrini's publication of the Palermo tablet recording gifts to the temples by early kings.

A new edition has been issued of PETRIE, *History*, vol. i., in which the first thirty pages, covering the earliest period to the beginning of the IVth Dynasty, have been entirely re-written in consequence of the startling discoveries made during the last few years. There are also seven pages of addenda.

In *Rev. Arch.* xxxiii. 15, J. CLÉDAT endeavours to prove that Methen of the famous tomb from Abusir, now in the Berlin Museum, was a woman, pointing out that one of the large figures on the sculptures with the name of Methen attached resembles the figure of a woman both in outline and in dress. But in the new Catalogue of the Egyptian antiquities in the Berlin Museum, p. 46, the figure is described as that of Methen when old and corpulent.

A large number of very interesting specimens of scarabs are published by J. W. FRASER, in *P. S. B. A.* xxi. 148. Many of these belong to the Khyan group which, arguing from the use of the scroll pattern, the author attributes to the end rather than to the beginning of the Middle Kingdom. The principal scarab, however, is of Amenhetep III., of the largest size and of a new type, dated in the second year of his reign. It records a royal battue of a herd of wild bulls in a country the name of which cannot yet be certainly read. We learn from it the important fact that the king was at that time already married to the famous Ty.

Tutankhamen is named Tutankhaten on a tablet recently acquired by the Berlin Museum, as noted in the annual report of the Museum.

SPIEGELBERG, in *Rec. de Trav.* xxi. 48, is the first to recognize that in an inscription of one of the later Ramessides, recording the numbers of workmen sent on an expedition to the Hammamat quarries, it is stated that 900 of them died.

DARESSY, who has done so much to restore the names of the XXIst Dynasty, has found at Abydos a new Pisebkhanet as a Theban priest-king. He names him Psusennes I., assigning his previously known namesake to the end of the dynasty. The new Psusennes he places provisionally between Piankhy and Pinezem, among the priest-kings as well as in the Tanite list (?) : *Rec. de Trav.* xxi. 9.

In *Rec. de Trav.* xxi. 52, SPIEGELBERG publishes, from an altar,

inscriptions containing names of a certain family of the XXIIInd Dynasty which fit into a genealogy already known to us, and seem to show that a man married two of his own sisters.

Fragments of a demotic story relating to Bocchoris discovered by KRALL in the Rainer collection, are translated by him in the *Festgaben für Büdinger* (Innsbrück, 1898). The story furnishes a key to the puzzling entry in Africanus, the excerptor from Manetho—"Bocchoris in whose time a lamb spoke, 990 years,"—which has given rise to so many conjectures. The fragments of the story, which is entitled in the original "The Curse on Egypt after the Sixth Year of King Bocchoris," are miserably tantalizing, but enough remains to show that the 900 years, during which Egypt will suffer oppression after the death of Bocchoris, correspond to the 990 years of Africanus. The story is of Roman date. Africanus lived beyond the term of the prophecy, but even then the hopes of the Egyptians for freedom from foreign rule were kept up by altering the number to 990 years. Later excerptors omit the note altogether.

MAX MÜLLER, in *Aeg. Zeit.* xxxvi. 131, remarks that the inscription on the obelisk of Antinous indicates that it was erected outside the walls of Rome.

Under the title of *Les Empires*, MASPERO is now issuing the third and last part of his "History of the East." During the period of which he is now writing Egypt takes a subordinate part, while Assyria, Babylonia and Persia in turn lead the world. The first portion of the third part deals with the first Assyrian empire.

Petrie's *History of Egypt*, vols. i., ii., is reviewed by PIEHL in *Sphinx*, iii. 34.

In *Rev. Égypt.* viii. 106, REVILLOUT writes on the "reforms and dreams of a philanthropic king," i.e. of Horemheb.

GEOGRAPHY.

SPIEGELBERG, in *Rec. de Trav.* xxi. 49, discusses the name of the city Swnu, Seshnu, Smenu, the god of which was Sebek, speculates on the variants of the name, and proposes to identify it with Esneh (cf. MASPERO, *ib.* 55). The same scholar (*ib.* xxi. 53) gives an instance of the interchange in Egyptian of No and Noamen as the name of Thebes in a compound proper name.

The geographical importance of Messrs. Grenfell and Hunt's Report printed in this volume is such that a summary of it must be given here.

If any further proof of the falsity of Linant's theory of Lake Moeris

was required after Major Brown's survey of the Faiyûm basin had proved beyond possibility of doubt that Linant's levels, &c., were entirely wrong, Messrs. Grenfell and Hunt have supplied it by ascertaining the late age of the sites on the borders of the Birket el Kûrûn. The history of the Faiyûm basin is now fairly clear. It was filled with water until a very late period, and the land that lay at a lower level than the ancient Crocodilopolis was not rendered habitable until the Ptolemaic period, when the lake was rapidly reduced to nearly its present dimensions, and towns and villages sprang up on the land reclaimed from it. Further, the identification by Messrs. Grenfell and Hunt of the site of Dionysias at the south-west end of the lake, in addition to that of Bacchias (by Messrs. Hogarth's and Grenfell's earlier expedition) at the eastern end, show how Ptolemy's entries for the Faiyûm west of Arsinoë, allowing for the usual imperfections in distance, latitude and longitude, indicate the lake and the first and last stations passed in entering and leaving that fertile province on the road from Memphis to the Little Oasis.

FOREIGN GEOGRAPHY.

DARESSY, *Rec. de Trav.* xxi. 30, in continuation of his publication last year, in the same journal, of the lists of Medinet Habû, identifies certain Syrian place names in them, giving his views on the Egyptian syllabic system of rendering the foreign names. He further proposes (*Rev. Arch.* xxxiii. 263) to place Yanoem of the Israel stela at Beni-naim, east of Hebron, and ingeniously conjectures that the Israelites ravaged by Merenptah were settled round Hebron, near the tombs of their patriarchs (cf. CL. GANNEAU, *ib.* 429).

MAX MÜLLER, *Or. Litt. Zeit.* ii. 38, writes on two Asiatic race-names on an ostrakon—Qedem and Kefti; *ib.* 137, on an old Canaanitish city-name Qert-nezna; *ib.* 176, on countries of the far north-east in Egyptian inscriptions. The same writer, *ib.* i. 381, has found the name Zamar in a fragmentary passage of the Ramesside "Voyage of an Egyptian," and identifies it with the Şumur mentioned in the Rib-addi letters of Tell el Amarna.

PIEHL, *Sphinx*, ii. 250, questions whether the names of certain Asiatics usually read *Aam* should not in some cases (in late times?) be read *Qm*.

FOREIGN RELATIONS.

GOLÉNISCHEFF, *Rec. de Trav.* xxi. 74, as noted above (p. 29), has published in full the papyrus of Unuamen. This gives a most curious account of the voyage of Unuamen from Thebes—where Herhor then ruled

—through Tanis—where Smendes and the lady Tent-Amen were reigning—by sea to Dir in the land of Zakar, in order to obtain cedar-wood for a barge of Amen Ra. His adventures here are told with detail. Unfortunately the sequel, relating what happened to him after he had been driven by storms on to the coast of the land of Arsa (Alashiya)—then governed by a queen Hataba—is lost. Several foreign names are mentioned in the course of the narrative.

SPIEGELBERG and ERMAN, *Aeg. Zeit.* xxxvi. 126, publish a grave-stela from Tell el Amarna showing a Syrian seated on a camp-stool, drinking from a vessel through a tube. Erman illustrates this method of beer-drinking from a Syrian seal, and by a reference to the well-known description of Armenian beer-drinking in XEN. *Anab.* iv.; cf. MAX MÜLLER, *Or. Litt. Zeit.* ii. 217.

SPIEGELBERG, *Zeit. f. Assyr.*, 1898, 120, describes briefly a stela which he saw in the collection of the late Dr. Grant Bey, having a figure of the Syrian god Reshep, named Reshep-Sharmana, and a short difficult legend of which he gives a conjectural explanation. It is to be hoped that this interesting monument will be published with a photograph.

PEISER, *Or. Litt. Zeit.* ii. 4, gives a new transcription of the cuneiform tablet found at Lachish by Professor Petrie. This is commented upon by WINCKLER, *ib.* 54, and MAX MÜLLER, *ib.* 73.

SPIEGELBERG, *Rec. de Trav.* xxi. 39, suggests that a word *amzr*, *mzr* (changing to *mdr*) contained in a text of the XIIth Dynasty published in the first part of *Kahun Papyri*, may be connected with the Semitic appellation Misr, Mizraim, for Egypt, and that the Semites named Egypt after the forts that protected the Delta against themselves. A suggestion of the relationship of this word with Mizraim is also given in the additional notes published in the third part of *Kahun Papyri* (issued this year) with references for the very ancient word *mzr* from the Pyramid texts onwards. In all probability the *z* of *mzr* had changed to *d* as early as the Middle Kingdom; if so, this equation of the Semitic and Egyptian must go back to the time of the Old Kingdom. The meaning of *mzr* in Egyptian is "guard," "fortify," "fort."

The same scholar, *Rec. de Trav.* xxi. 52, notes a Semitic word *muḥāk* for "gift," on an Egyptian papyrus of the New Kingdom.

MAX MÜLLER, *Or. Litt. Zeit.* ii. 39, suggests that the Egyptian green stone *mfk't* may = the Hebrew *nophek* = Assyrian *lupakku*, and *ib.* 104 deals with the Egyptian words on the Tell el Amarna tablet of marriage gifts (No. 294, Winckler's edition), and with Semitic proper names in Egyptian, *ib.* 107.

MASPERO, *Rec. de Trav.* xxi. 136, explains another of the Berber names of the dogs on the stela of King Antef.

KRALL, *Beitr. z. Gesch. d. Blemmyer* in *Denksch. d. K. Akad. d. Wiss. in Wien*, xlv., gives, *inter alia*, a list of Meroitic proper names from the monuments.

WRITING AND LANGUAGE.

The sixth memoir of the Archaeological Survey of the Egypt Exploration Fund is devoted to the elements of the writing; 193 coloured examples of the hieroglyphic signs are shown in the plates. After a general introduction to the subject, about 220 distinct signs are discussed with the object of ascertaining the connexion of their values with their pictorial meanings. GRIFFITH, *A Collection of Hieroglyphs*. The book is reviewed by PIEHL, in *Sphinx*, iii. 46.

Notes on values of hieroglyphic signs:—

Horus hawk and Set animal on baskets = *nebui*; PIEHL, *Sphinx*, ii. 249.

Vulture and serpent on baskets = *nebti*, with interesting examples: NAVILLE, *Aeg. Zeit.* xxxvi. 132.

Soldier = *mesha* and *shes*: GRIFFITH, *P. S. B. A.* xx. 299.

The horizon and also the crested ibis = *aakh*: SPIEGELBERG, *Rec. de Trav.* xxi. 47.

Coil of cord = (1) *shen*, (2) *shent*, 100; (*mer shent* = “superintendent of litigation”): *id. Aeg. Zeit.* xxxvi. 135.

Ceremonial seal = *zasut*, *sezant*: *id. Aeg. Zeit.* xxxvi. 145. (Proof not yet clear.)

Corrections of Rochemonteix's *Edfu*: PIEHL, *Sphinx*, ii. 158, 217; iii. 13, 98.

Review of Rochemonteix's *Oeuvres divers*: *id. ib.* ii. 233.

Notes on inscriptions of Aahmes at El Kab: *id. ib.* iii. 7.

On the demonstrative pronoun in Egyptian: *id. ib.* ii. 195.

On the meaning of *hmt-re*: *id. ib.* iii. 82.

On the name of the lion,—*R*—: *id. ib.* iii. 127.

On words in Pyramid texts and in Ebers Papyrus: *id. P. S. B. A.* xx. 306.

hums = nephew, i.e. son of a sister, quoting remark of M. Naville that the relationship of a brother's son is never recorded: *id. Sphinx*, iii. 1, 64.

Words for “here” and “temple” in late Egyptian and Coptic: SPIEGELBERG, *Rec. de Trav.* xxi. 46.

On the title "Staff of the people": *id. ib.* 46.

Discussion of passages in the D'Orbiney and Abbot Papyri: *id. ib.* 42.

On the origin of the Coptic negative verb *mmon*: *id. ib.* 41.

On the word *wart*: LEFÉBURE, *Sphinx*, iii. 125.

On a new Coptic word *epô*, with probable hieroglyphic equivalent: CRUM, *Aeg. Zeit.* xxxvi. 146.

RELIGION AND MYTHOLOGY.

LEFÉBURE, *Sphinx*, iii. 86, writes an ingenious paper on the sacred well at Abydos, considering it as a place into which offerings were thrown, and connecting with it certain formulæ found in Middle Kingdom funerary texts.

VON BISSING, *Aeg. Zeit.* xxxvi. 122, publishes a jar of about the Middle Kingdom with an inscription referring to Hathor, apparently as a goddess of healing.

SCHÄFER, *Aeg. Zeit.* xxxvi. 147, shows that Egyptian scribes had a custom of pouring a libation to the god of letters from their waterpot, no doubt before beginning to write.

SIEBOURG, *Verh. d. Vereins v. Alterthumsfreunde im Rheinlande*, ciii. 1898, p. 123, has written a learned article on a gnostic amulet from Gellep on the Lower Rhine, which is of interest to students of the latest developments of Egyptian paganism.

LITERATURE.

Die Liebespoesie der alten Ägypten, by W. MAX MÜLLER, is a very careful edition of the love songs on the recto of Harris Papyrus 500, and of similar lyrics from Turin, Gizeh, and Paris. The Introduction contains an account of Egyptian notions of love and marriage gathered from hieroglyphic and demotic sources, and a chapter is devoted to the forms of Egyptian verse, its rhythm and accent. The interesting "Song of the Harper," which is found on the same Harris Papyrus, is also fully edited and collated with the parallel texts from the Theban tombs and compared with other writings dealing with death from the agnostic point of view. The book is of course written in German, from which the following extracts are translated:—

LOVE-SICKNESS.

I will lie down within doors
For I am sick with wrongs.
Then my neighbours come in to visit me.

With them cometh my sister,*
She will make fun of the physicians ;
She knoweth mine illness.

THE LUCKY DOORKEEPER.

The villa of my sister !—
Her gates (are) in the midst of the domain.
(So oft as) its portals open,
(So oft as) the bolt is withdrawn,
Then is my sister angry.

O were I but set as the gatekeeper !
I should cause her to chide me ;
(Then) I should hear her voice in anger,
A child in fear before her !

THE UNSUCCESSFUL BIRD-CATCHER.

The voice of the wild goose crieth,
(For) she hath taken her bait ;
(But) thy love restraineth me,
I cannot free her (from the snare) ;

(So) I must take (home) my net.
What (shall I say) to my mother,
To whom (I am wont) to come daily
Laden with wild fowl ?

I lay not my snare to-day,
(For) thy love hath taken hold upon me.

SPIEGELBERG publishes a well-written essay, "Die Novelle im alten Ägypten," on the Tales of Ancient Egypt down to the end of the New Kingdom. Reviewed by MAX MÜLLER, *Or. Litt. Zeit.* ii. 13.

In *Rev. Égypt.* viii. 69, REVILLOUT prints an article on "La Morale Égyptienne."

NATURAL HISTORY AND SCIENCE.

Fauna.—Dr. JOHN ANDERSON, who as collector and writer is doing so much for the knowledge of the modern fauna of Egypt, has published the first volume of *The Zoology of Egypt*, containing the Reptiles and Batrachia, richly illustrated from authentic specimens found in the country. Dr. Anderson has also proposed a most carefully thought-out scheme, which the Egyptian Government has accepted, for a complete survey of the fishes of the Nile similar to that which has been in progress for the Congo. A good deal of pioneer work has already been done in the

* In Egyptian poetry the beloved one is usually called "sister."

subject, but very important results are expected from this thorough survey. Mr. G. A. Boulenger, the greatest living authority on fishes, will undertake the description of the specimens, and Mr. Loate has gone out to Egypt armed with all necessary appliances to obtain them. Dr. Anderson has in preparation the volume on the Mammalia, and is taking steps to include in it notes of the fauna represented on the monuments.

E. TOWRY WHITE, in *P. S. B. A.* xxi. 82, figures the bronze mummy-case for a fish from the Hilton Price collection; the bones in it have been identified by Mr. Boulenger as belonging to *Latus Niloticus*.

Medicine.—The 70th Congress of "German naturalists and physicians" which took place at Düsseldorf from July to October, 1898, was made especially interesting by a historical exhibition held in the Kunstgewerbe Museum of a large loan collection illustrating the history of medicine, and especially its beginnings in Egypt, Mesopotamia, Greece and Rome. This exhibition was mainly due to the exertions of Baron von Oefele. A catalogue of the collection—not illustrated—has been printed.

In *P. S. B. A.* xx. 267 (cf. also *ib.* xxi. 79) Mr. D. L. NASH figures from his own collection a toilet-box of five compartments. An analysis of the contents by Dr. W. Gowland indicates that they consisted of a "mixture of bee's wax and aromatic resins, with a small portion of a vegetable oil." The scents, &c., which must once have distinguished them one from another, have now disappeared.

The use of tattooing in Egypt as a means of medical treatment is discussed by Dr. FOUQUET, in *Archives d'anthropologie criminelle*, 1898, xiii. 270. He has found an ancient instance on a mummy of the XIth (*sic.*) Dynasty, and in modern Egypt the practice is common. The article is accompanied by a plate of figures showing both ancient and modern patterns and the parts of the body to which they are applied.

In *Sphinx*, iii. 61, LIEBLEIN draws attention to parallel modes of treatment by inhalation in the Papyrus Ebers and in Hippocrates.

The variations of a curious magic formula for use against burns are noted by Schäfer, *Aeg. Zeit.* xxxvi. 129.

In *Or. Litt. Zeit.* ii. 26, Oefele points out that *mer* (wrongly transliterated *Sehmer*) means "pain," not "disease," as it is sometimes rendered. In the *Allgemeine Medic. Centralzeitung*, 1898, nos. 49, 50, the same writer has notes on *Sapo antimonialis* (*Pap. Eb.* ix., ll. 10-15), and medicines for infants at the breast (*Pap. Eb.* xlix. l., xevii., ll. 10, 11).

In *Or. Litt. Zeit.* i. 402, WIEDEMANN reviews Ebers' *Körpertheile*.

Metrolgy.—In *Sitz. d. math.-phys. cl. d. Kön. Bayer. Akad. d. Wiss.*, 1899, xxix. 71 F., LINDEMANN describes a number of objects resembling

weights found on prehistoric sites in Germany and Italy, and compares them with Egyptian standards of weight. An Egyptologist can hardly approve his interpretation of the symbols or marks as Egyptian hieroglyphs, even though it may be admitted that the writing would be much modified in passing over to Italy.

Mathematics.—CANTOR writes on the mathematical fragments from Kahun in *Or. Litt. Zeit.* i. 306.

LAW.

In *Aeg. Zeit.* xxxvi. 125, J. CAPART publishes a photograph of a scene from the Old Kingdom tomb of Merruka (Mera) at Saḳḳâreh, which he believes to represent decapitation. He also makes an interesting suggestion with regard to the pictorial meaning of the difficult hieroglyph which reads *shems* and signifies "attendant."

In *Rev. Égypt.* viii. 139, REVILLOUT prints an article on the Kahun Papyri considered in their bearing upon the history of law.

ARCHAEOLOGY.

Prehistoric.

CAPART, *Rev. de l'Univ. de Bruxelles*, Nov. 1898, reviews the prehistoric and early historic discoveries of the last few years, giving numerous illustrations, which include photographs of the recumbent figure of Osiris sculptured by Sety I. (?) in the tomb of Osiris at Abydos.

E. SCHMIDT, *Aeg. Zeit.* xxxvi. 114, discusses the races of the prehistoric Egyptians on the evidence of skull measurements, &c., furnished by Petrie and Fouquet. He asserts that the idea that race is readily determined or indicated by skull measurement has been much shaken in recent years, and that the difference of type observed between the primitive and later peoples of Egypt may be due to the different circumstances under which they lived rather than to diversity of race.

R. VERNEAU, *L'Anthropologie*, 1898, 581, reviews Fouquet's "*Crânes de l'Époque de la pierre taillée en Égypte*" in de Morgan's *Recherches sur les Origines de l'Égypte*, 1897. He also criticizes various points of nomenclature and procedure in the measurement of the skulls.

EBERS, in a posthumous paper published in *Aeg. Zeit.* xxxvi. 106, considers Prof. Petrie's suggestion that the Nekâdeh people practised ceremonial cannibalism. He quotes religious texts from the pyramid times onwards indicating a practice of dismembering the skeleton (recalling

also the mythical dismemberment of the body of Osiris); but the cannibalism he doubts.

VON BISSING, *Aeg. Zeit.* xxxvi. 124, figures two prehistoric hippopotami, one painted with long-necked birds of the regular ancient type, and harpoons.

SCHWEINFURTH, *Verh. d. Berl. Anthropol. Gesells.* 18. June, 1898, publishes models in clay of a stone arrow-head from Hieraconpolis, and of a stone dagger in its skin sheath from Nekâdeh.

Earliest Historic Period.

VON BISSING, *L'Anthropologie*, ix. 408, continued from 258, completes his article on the origins of Egypt by a consideration of the evidence of language, writing, fauna, flora, metals, arts, &c., &c. This evidence he regards as indicating that Egyptian civilization grew up in the valley of the Nile, the signs of indebtedness to Babylonian civilization being very slight, though at some period there was probably an immigration from Asia.

HEUZEY (cf. *Rev. Arch.* xxxiv. 291), exhibiting casts of the sculptured plaques in the British Museum, the Louvre, and from Hieraconpolis before a meeting of the *Académie des Inscriptions* on January 28th, remarked that the *motif* of the two long-necked "lions" (leopards?) is exactly reproduced on a cylinder from Mesopotamia, now in the Louvre. On the cylinder this design is accompanied by a purely Chaldean lion-headed eagle. Here, M. Heuzey considers, we have new proof of a close relation between the earliest Egypt and Chaldea.

HOMMEL, *P. S. B. A.* xx. 291, compares, on surprisingly slight grounds, some very early Egyptian symbols from Hieraconpolis and Abydos with early Babylonian.

Antiquities in General.

In 1894 the authorities of the BERLIN MUSEUM issued a hand-catalogue of the antiquities, casts from monuments, and papyri in the Egyptian collection. It was a most useful book; but a new edition, which has appeared this year, more clearly printed and illustrated by eighty-three process blocks, exhibits vast improvements on its predecessor. The papyri are no longer included; notwithstanding this, however, the size of the volume is doubled, yet without making it too bulky for the pocket. Full indices make reference easy, the descriptions are revised to date, and notices of large numbers of new acquisitions are added. The arrangement and headings are greatly improved, so that the guide forms in itself

a compendium of Egyptian archaeology: it is by far the most valuable and handy catalogue as yet issued by any museum and is indispensable to the archaeologist, who will find abundance of new ideas in the headings and descriptions. Among the new acquisitions we notice particularly the precious fragments obtained during the previous year from the temple of Sahura, now in course of systematic excavation (p. 42), and portions of an unique astronomical instrument of about the XXVIth Dynasty, with an ingenious explanation of its use (p. 309). The *Catalogue* is reviewed by PIEHL in *Sphinx*, iii. 110. A Catalogue of the Papyri, and a manual on "The Gods and Death, according to Egyptian ideas," are promised, and will be eagerly awaited.

The BRITISH MUSEUM has issued a complete guide—written by Dr. Budge—to the mummies and coffins which now form so conspicuous a portion of the collection, occupying almost the whole of the first and second Egyptian rooms. It is embellished with twenty-five plates illustrating an example of the XIth Dynasty and other instances from the XXth Dynasty to late Roman times; it also gives a summary account of the smaller objects in the cases of the same rooms. The plates are numbered in chronological order, but are inserted in the book according to the order in which they are described.

G. FOUCART, *Rev. Arch.* xxxiii. 366, reviews Steindorff's *Grab des Mentuhotep*.

In *P. S. B. A.* xxi. 170, NASH gives a photograph of the impression of a cylinder seal in his collection with the name of Pepy I., and incomplete titles of an official. RYLANDS, *ib.* 175, gives a sketch of a pearl shell from the Myers collection with cartouche of Usertesen I.

JACOBY, *Rec. de Trav.* xxi. 24, explains the piece of linen commonly held in one hand by noble persons as a symbol of dominion connected with a scourge (?), and associates it with the hieroglyph for *S*.

SPIEGELBERG, *Rec. de Trav.* xxi. 54, shows by figures how in the Old Kingdom the short dress tunic passed round the waist and was held in place by a girdle, the narrow end of the overlap being pulled up under the girdle for further security.

REVILLOUT, *Rev. Égypt.* viii. 93, prints a lecture on "Le Moyen Age de l'Égypte Pharaonique dans l'Art-et dans les Mœurs."

ARCHITECTURE, SCULPTURE, PAINTING, &C., TECHNICAL CRAFTS.

A new plan of the "tomb of Menes" is given by BORCHARDT in *Aeg. Zeit.* xxxvi. 87. In it he distinguishes the original building from additions made at two different periods, presumably soon after the burial

of the king. The plan is the result of a brief examination made in February, 1898, in company with Dr. Dörpfeld, and of one day's excavation; but Borchardt believes that thorough investigation and exact measurements of the structure would bring to light many interesting facts bearing both on architecture and on metrology. The tomb, which is entirely of brick, was at first a massive rectangle of 27 by 75 cubits, containing six chambers opening out of each other. Subsequently the doorways were blocked and the whole was enclosed at a distance of about $4\frac{1}{2}$ cubits by a massive wall, the exterior of which was decorated with deep niches architecturally elaborated. The intervening space between this wall and the original block of building was divided by cross walls into chambers stored with provisions, and the whole was eventually covered in with plain brickwork and whitened. Thus it had the appearance of one vast mastaba, and an outer wall was built around it. Examination was also made of the sizes of the bricks, the bonding, &c. The roofing was probably of palm-stems. The niche-work—a series of ornate false doors ("prunkscheinthor")—is very remarkable; and Borchardt prints a long excursus on this kind of niche, which he considers quite distinct from the common false door, and to represent in fact the royal palace, more particularly that of Menes, whose symbol (MN) so often appears in the decoration. A long list is given of the great people of the Old Kingdom in whose tombs the "prunkscheinthor" is found. In the Middle Kingdom it is common, and always displays the MN.

MASPERO, *Rev. Crit.* Jan., 1899, 35, reviews Foucart's *Ordre Lotiforme* and Schweinfurth's *Ornamentik der ältesten cultur-epoche Aegyptens* (from *Verh. d. Berlin Anthropol. Gesells.* 1897).

A small pamphlet on *Pyramid appropriation* has been printed by Mr. J. J. Ward, of Leeds, giving his views on the enlargement of the second pyramid of Gizeh.

WIEDEMANN, *Or. Litt. Zeit.* i. 269, publishes photographs of two early granite statues, with brief inscriptions, now in the Leyden Museum. One of them he regards as anterior to the IVth Dynasty, and there is little doubt that he is right.

BORCHARDT, *Aeg. Zeit.* xxxvi. 144, states that he has found in the Gizeh collection two examples in stone of masks of Amenhetep IV. (Akhenaten), which agree closely with the so-called death-mask found by Petrie at Tell-el-Amarna. He considers that the plaster cast was not from the dead face but from a stone portrait, and that the appearance on the cast of the ears having yielded to the pressure of casting is due simply to its worn condition. The stone masks were, he suggests, made for insertion

in statues from which the original face had been cut away, or perhaps for use in composite statues formed of different materials for different parts.

CHASSINAT, *Monuments et Mémoires publiées par l'Académie*, Tome IV. 15, gives a photogravure and description of the beautiful inlaid bronze statuette of Queen Karoama (XXIInd Dynasty) in the Louvre. Cf. *Arch. Rep.* 1896-7, 52.

NAVILLE, *Rev. Arch.* xxxiii. 1, publishes from the MacGregor collection a wooden box of the XVIIIth Dynasty engraved with a hunting scene and other ornaments in Mycenaean style. He considers that it was through the "Kefti" of Northern Syria that such objects came into Egypt. Two other Egyptian examples of Mycenaean art are noted. Of one, now in the Berlin Museum and already published, M. Naville furnishes some new particulars relating to its purchase at Thebes by Lepsius, which indicate that it belongs to about the time of Akhenaten and is from the tomb of a foreigner denoted as "Sarbiy (Sarbibî?), called Aby."

VON BISSING, *Mitth. d. Kön. deutsch. Arch. Inst. Athen.* 1898, xxiii. 242, figures and describes for the first time an interesting wooden box found by Petrie at Kahun in a grave of the XVIIIth Dynasty and retained at Gizeh. The box was cylindrical when complete, and is sculptured with part of a hunting scene in which the wild bull figures. Bissing refers to, or describes, a number of boxes of similar style, noting their connexion with the art of Mycenae, and deals with the false-necked vases ("bügelkanne") found in Egypt, of which he figures several interesting specimens.

STEINDORFF, *Hochschul-Vorträge für Jedermann*, heft xii., writes on "Das Kunstgewerbe im alten Ägypten," dealing in a popular and interesting manner with the different art industries of Egypt.

In a very handsome volume entitled *Egyptian Ceramic Art*, H. WALLIS has published coloured figures of the chief pieces of pottery, fayence and glazed stone in the collection of Mr. MacGregor at Tamworth, with numerous illustrations in outline only from other collections. Mr. Wallis is an authority on early glazed ware, and had previously published beautiful illustrations of the later developments of the art in Persia.

It is a remarkable fact that in Egypt glazed ware and pottery historically belong to two distinct categories, as Professor Steindorff has correctly assumed in his above-mentioned lecture. The application of glaze to clay only began in the Roman period, though the invention of glaze must have come about through the smelting of bronze. Small glazed beads are found among objects of the earliest bronze age in Egypt

as of that in Britain. The sand about the fire and moulds of the bronze furnace would sometimes run to glass, which might often be stained green or blue by the verdigris or oxides from previous smeltings. These two colours, whether in the sycamore tree, or the papyrus marsh, or again in lapis lazuli and felspar, were always favourites with the Egyptians, who found that when the melted sand tinged with copper ran over a pale surface it made a bright imitation of the stones which they so highly esteemed. So they beautified rock crystal after their liking by glazing it green, and made beads and rude figures of a sandy frit and glazed them, too, in the same way. Their skill still increasing, by the beginning of the Middle Kingdom they were able to model vessels and artistic figures in the same unpromising material with the help of some temporary binding, and instead of intractable rock crystal carved soapstone to the shape they desired, for the surface of this, though naturally dark, whitened under the action of the fire which glazed it, and threw up the colour brilliantly. Glass must have been worked somewhat later. It was always moulded on a core until close upon Roman times; and it is a mistake, though Professor Steindorff himself supports the view, to see glass-blowers in the common representation of the melting of metals and glazes by workmen blowing their furnace through clay-tipped canes, before bellows were invented.

MORET, *Rev. Arch.* xxxiv. 231, publishes the inscriptions of a stela in the Louvre, which represents a bowyer in his workshop.

ENCYCLOPAEDIC AND GENERAL.

D. G. HOGARTH has edited a series of essays in a volume entitled *Authority and Archaeology, Sacred and Profane*, all of which concern Egypt in a greater or less degree. The object of the volume being to point out what modifications archaeology has brought about in the conception of the ancient world founded on the Bible and the classics, Canon DRIVER shows what light is thrown by archaeology on the Hebrew Scriptures, HEADLAM deals similarly with the New Testament, HOGARTH with Prehistoric Greece, E. A. GARDNER with Historic Greece, and HAVERFIELD with the Roman world. The present writer undertakes the subjects of Egyptology and Assyriology, insisting especially on the extremely small value of the classical writers as sources for facts in Egyptian and Babylonian history and archaeology. Not only are their records scanty, they are also extremely untrustworthy, and are contradicted on every hand by the facts of geography and natural history as

well as by the sculptured inscriptions and papyri. Classical scholars are not very willing to accept this conclusion, and apologists for Herodotus strain the evidence in his favour as a true and observant writer. Manetho's list of kings, Ptolemy's and Strabo's geographical works are indeed valuable sources, but Egyptologists are learning to search the classics not so much for facts as to discover what causes led to the assertions found there. Such experience inclines one to ask whether the statements of Greek historians with regard to their own country and history should not be more closely criticized than at present. Mr. Haverfield shows how immensely the historian of Rome is indebted to contemporary inscriptions for correcting false impressions derived from Roman writers.

An illustrated work entitled *Light from the East*, in which the Bible is illustrated from Assyriology and Egyptology, is from the pen of the Rev. C. J. BALL, the well-known Semitist.

In *P. S. B. A.* xx. 277, xxi. 53, LIEBLEIN endeavours to show the probability of the Exodus having taken place under Amenhetep III.

A popular account of *The Land of Goshen and the Exodus* has been written by Major R. H. BROWN, the author of a valuable survey of the Faiyûm and other works.

A more serious matter is STEINDORFF's learned article on *Goshen*, contributed to the third edition of the *Realencyklopædie für protestantische Theologie*.

PERSONAL, ETC.

Last year there were great losses to be recorded from the ranks of Egyptology: this year, happily there are none, but several works of a biographical character have appeared, some regarding those whose deaths we have so lately mourned.

Of Sir Peter Lepage RENOUF an admirable portrait and a chronological list of his works are issued this year as an appendix to vol. xix. of *P. S. B. A.* The same portrait illustrates an appreciative biographical sketch in *Sphinx*, ii. 245.

Of Professor EBERS, *Aeg. Zeit.* xxxvi. 140, contains a notice by ERMAN, viewing him as a teacher and above all as one who gave to Egyptology its hold on the public mind in Germany. MAX MÜLLER signs the obituary notice in *Or. Litt. Zeit.* i. 294.

The volumes of the *Bibliothèque Egyptologique*, in which the scattered lesser writings of French Egyptologists are gathered together, are often of

biographical rather than purely scientific interest. The first volume of CHABAS' *Œuvres diverses* has now appeared. To the inner circle of Egyptologists Chabas is a well-known name. He belonged to a period when few interested themselves in the subject, and though living in a provincial town without a museum or any encouragement to research, with his business to attend to, he was, nevertheless, one of the most solid and admirable contributors to the interpretation of hieroglyphic and hieratic texts. A portrait and a long biographical notice by his brother and by M. Philippe VIREY precede the collected writings, which are edited by Maspero. Some of Chabas' important treatises are difficult to obtain, and it is well to have them collected in so handy a form; even though they are now but seldom consulted owing to the rapid march of science, and because most of the original texts which he published have been re-edited elsewhere. A monument to Chabas is to be erected in one of the squares of his native town, Chalon-sur-Saône.

The third volume of MASPERO'S *Études de Mythologie et d'Archéologie Égyptiennes* has been published in the same series. All except the preface are apparently reprints, but that contains an interesting piece of autobiography regarding the celebrated Egyptologist's first essay for publication in 1867. The volume is reviewed by PIEHL in *Sphinx*, iii. 116.

Many of our readers will be pleased to hear that Dr. SPIEGELBERG, having been for several years "privat docent" at the University of Strassburg, is now nominated Professor, and holds the chair rendered vacant by the death of Professor Dümichen in 1894.

The lecture with which M. MORET opened his first course as "maître des conférences" at Lyon has been printed under the title *Coup d'Œil sur l'Égypte primitive*.

F. LL. GRIFFITH.

B.—GRAECO-ROMAN EGYPT.

THERE is little in this department to report for the past year, 1898-9. No great discoveries have been made, and publications have been few. Nothing has appeared from Vienna or Geneva, the cause in the latter instance being the serious illness of M. Nicole, which all who know him or his work will join in regretting; it may now be hoped, however, that he is well advanced in the way of recovery, and with the restoration of his health some interesting publications may be looked for. Of the Berlin series of Greek papyri only three parts have been issued during the past year; and the annual *Oxyrhynchus* volume is not likely to be ready till late in the autumn, so that it cannot be noticed here. There is therefore less than usual for me to commemorate in this Report.

So far as texts are concerned, the Berlin publication¹ stands nearly alone, and of this only three parts have appeared, one prepared by Wilcken and two by Krebs, with a little help from other students. Eighty-five texts are contained in them, bringing up the total to 813. In general they are of the same character as in the previous issues, and continue the useful work of accumulating material for reconstructing the details of life and government in Roman (and to a less extent Byzantine) Egypt. In some cases the texts now published are closely related to others which have appeared elsewhere. Thus Berl. Pap. 729 contains an agreement for the deposit by a woman of property to a specified value with a man who is evidently her future husband; while Brit. Mus. Pap. 178 contain a record of the repayment of part of this dowry a year later, evidently on the dissolution of the marriage. Again, Berl. Pap. 762 (a return of camels owned in A.D. 162-3) mentions the requisitioning of a camel to assist in the transport of a porphyry pillar or obelisk, which is also mentioned by another camel-owner in Brit. Mus. Pap. 328. Once again, the publication of a number of customs-receipts in Messrs. Grenfell and Hunt's volumes and the British Museum catalogue appears to have emboldened the Berlin editors to publish a number of similar documents in one of their last fasciculi (Berl. Papp. 763-768). Such inter-relation is, of course, natural when different collections are drawn from the same source, and only illustrates the necessity of the publication of texts (and the same applies to inscriptions and ostraka) without waiting until every difficulty has been elucidated, since the texts in different collections mutually elucidate one another, and many tentative publications and explanations must precede the attainment of ultimate certainty.

Mr. Milne, in his book mentioned below, has published seventeen Greek inscriptions from Egypt, now in the Gizeh Museum, most of which have not hitherto been printed; and this closes the scanty list of new texts which, within my knowledge, have been published during the past year.

Passing, however, to work based, in greater or less degree, on texts previously published, some books fall to be noticed. Two of these are volumes in the *History of Egypt* which is in course of preparation under the direction of Professor Petrie, and of which two volumes by Petrie himself have appeared in previous years, dealing with the history of the Old and Middle Kingdoms. The new volumes deal with Ptolemaic and Roman Egypt, and are by Professor J. P. Mahaffy² and Mr. J. G. Milne³ respectively. In both cases the main outlines of the history have to be derived from literary sources, often very inadequate; but in both supplementary details have been supplied to a great extent by recent discoveries of papyri. The Petrie papyri, the Serapeum papyri, and the papyri from the neighbourhood of Thebes, published by Grenfell and Hunt, furnish Mr. Mahaffy with valuable materials for his work; while the great finds of Socnopaei Nesos and the other villages of the Faiyûm do a similar service to Mr. Milne. But with this community of materials, the use made of them by the two authors is very different. Mr. Mahaffy indeed appears to throw overboard the principle enunciated in the general editor's original preface, that "every fact and every object should have at least one authority stated for it, except where it rests on the author's personal observation"; while Mr. Milne adheres rigidly to it, the references with which his pages are peppered attaining the noble total of 577. The result of this divergence, and of the difference of spirit and method implied in it, is that, while Mr. Mahaffy's volume is perhaps the more readable (though readability is hardly a goal attainable by a historian of the Ptolemies), Mr. Milne's is the more useful to the student. Mr. Mahaffy is largely occupied with the fortunes of the Ptolemaic dynasty, the characters and complicated matrimonial relationships of the several sovereigns, while he nowhere gives any detailed and comprehensive survey of the administrative and economical organization of the country. Indeed he frankly abandons it as impossible (p. 93); but this is surely to overlook the success of Lombroso, and since the appearance of that admirable work the available materials have been increased by the great discoveries of the last ten years. No doubt many difficulties and obscurities remain; but this is equally the case with every part of the history of the Ptolemies, and would only provide the greater scope for Mr. Mahaffy's ingenuity, boldness, and resource. In any case, a collection and sifting of the existing materials could not fail to be

useful to the student, both for the purpose of reference and as a starting point for future research. This is what Mr. Milne has attempted for the Roman period, and it is the most valuable portion of his book. His summary of Egyptian annals (even allowing for the loss of eventfulness necessarily incident on Egypt's ceasing to be an independent kingdom, and becoming a province of the Roman empire) is somewhat dry and barren ; but his tabulation of administrative and economical details, which occupies chapters i., viii., ix., x., and the appendices, will be most gratefully welcomed by those who have hitherto had to collect the evidence for themselves from scattered documents, and who can appreciate the labour involved in such a work. In short, while both volumes are essential to students of Graeco-Roman Egypt, the value of Mr. Mahaffy's consists mainly in the ingenious conjectures by which he seeks to elucidate the obscurities in which Ptolemaic history is so deeply involved, while that of Mr. Milne's consists in the methodical statement of evidence and the precise array of references. It is useless to expect writers of different spirits and gifts to write in the same style ; and instead of complaining of either it is best to welcome the help which each gives in his own way, and to recognize how, from one side and another, the study of history is being advanced.

Another book, in which the evidence of recent discoveries is utilized for a different purpose, must be briefly mentioned, in order to make this record complete ; namely, a study of the palaeography of Greek papyri, by the present writer.⁴ It is obviously impossible to enter into any criticism of it here, but its scope may be indicated by a statement of the subjects of the several chapters, which are as follows : (1) The range of the subject (an outline of the history of the principal discoveries of Greek papyri and an indication of the field covered by them) ; (2) papyrus as writing material ; (3) non-literary papyri ; (4) literary papyri of the Ptolemaic period ; (5) literary papyri of the Roman period ; (6) the transition to vellum. To these are added appendices, giving a complete catalogue of the literary papyri hitherto discovered (up to and including the first volume of the *Oxyrhynchus* papyri), a list of the principal publications of non-literary papyri, and a table of abbreviations used in papyri. The book is illustrated by twenty photographic plates and a table of eighteen alphabets of literary hands. The whole is an attempt to marshal the evidence which the recent discoveries have furnished with regard to Greek palaeography of the papyrus period (a period of which our knowledge was of the scantiest till within the last ten years), and to suggest the leading principles to which that evidence points.

Another palaeographical work, but treating of a different branch of the subject, and only in part connected with Egypt, is due to the industry of Dr. Wessely.⁵ This is a collection of plates to illustrate the early history of Latin palaeography, furnished with brief descriptions after the manner of the *Schrifttafeln* of Amdt. There are twenty plates in all, but these include no less than fifty facsimiles of early Latin writing, beginning with a letter on papyrus of the reign of Angnotus, and coming down to the sixth century. Most of the examples are from recently-discovered papyri, but a few specimens are given from wax tablets, and several of the earliest vellum MSS. are also represented. Some of the papyri, from the Rainer collection, are new, but others have been previously published elsewhere, and all the vellum MSS. have long been known. The collection is a good and useful one, but the method of reproduction, which is by lithography from hand-made facsimiles, does not do justice to the originals.

A survey of the earlier papyrus literature, so far as it relates to the non-literary documents, has been recently furnished to Iwan von Müller's *Jahresbericht* by Dr. Viereck.⁶ It covers the ground from 1778, the date of the earliest discovery of papyri in Egypt, and ends almost exactly a century later, just before the first great discoveries in the Faiyûm, giving not only a bibliography of the more important publications relating to the subject, but also a classification of the documents themselves. Subsequent reports will deal with what may be called the modern period of papyrus-study, beginning with the great find of 1877. The rapid growth of materials and literature makes reports and bibliographies such as these (which Dr. Viereck is admirably qualified to execute) indispensable to the student.

Miss R. E. White has written an elaborate study of the position of women in Ptolemaic Egypt,⁷ with special reference to a point prominently brought forward by Prof. Mahaffy, namely, the position of the queens and princesses of the Ptolemaic Dynasty in its bearing on the question of the succession to the throne. It is an important and obscure subject, well worthy of the attention which Miss White draws to it. With regard to the importance attached to the queens dowager and the crown princesses in Ptolemaic times, she is unquestionably right; but her attempt to connect this fact with a system of *Mutterrecht* in prehistoric Egypt is somewhat sketchy and vague.

The only other article to which attention need be called here is a commentary by Prof. Weil on two of the Oxyrhynchus papyri, one being literary, and the other non-literary.⁸ Reviews of the first Oxyrhynchus volume and articles on some of the literary fragments, have of course been plentiful, but they do not fall within the scope of this Report.

The scantiness of this list of publications during the past year must not be taken as a sign of any slackening of the energies of those who are labouring in this department of learning. Mr. Grenfell and Mr. Hunt undertook last winter some further excavations in the Faiyûm on behalf of the Egypt Exploration Fund, with results which (as the recent exhibition at Burlington House showed) if not sensational are certainly valuable and interesting. At the same time Prof. Wilcken and Dr. H. Schäfer were digging at Ahnâs (the ancient Heracleopolis), and obtained a fine collection of papyri, on which a report will be published in due time. The second volume of the *Oxyrhynchus papyri*, which promises to rival the first in interest and importance, is well advanced, and will appear this autumn. Mr. J. G. Smyly, of Trinity College, Dublin, has been engaged in a minute examination of the Petrie papyri, published and unpublished, the results of which will be printed very shortly. Even Prof. Wilcken's ostraka-publication, that much-announced and long-expected work (which will contain the results of its author's careful study of the economical and administrative organization of Graeco-Roman Egypt), is now definitely promised for August of the present year, and should therefore be in the hands of students before the appearance of this Report, though too late to be noticed in it. And a few months later the first number of the new *Archiv* for papyrus-literature, announced in last year's Report, may be expected, at once a sign of the increasing interest and importance of the subject, and a means for facilitating and extending the intelligent study of it.

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C.—COPTIC STUDIES.

1. *Biblical and Apocryphal*. A few years ago the British Museum acquired two MSS. of quite exceptional interest from a material, antiquarian point of view. Both were written in book form on papyrus, and were in an astonishing state of preservation. One at any rate—Or. 5000, that here under notice—is still in its ancient (if not original) leathern binding, and is, to all appearance, as fresh as if it was the work of modern times. This volume, which contains the Sa'idic Psalter, has now been printed by Dr. Budge,¹ the limits of the text on each page being made to tally with those of the pages of the MS. itself. The text includes Psalm cli., not elsewhere extant in this dialect, though well known in the Bohairic Psalter (*e.g.* in Labib's recent edition). The editor offers no criticism of the text, such work being left "to more competent hands." The text is, as he says (p. xi.), the only complete example of this Psalter that has come down to us, and is therefore of no small value;* but the title of the publication might have been more moderate. The "earliest known" MS. is probably that at Berlin, described in *Aeg. Zeitschr.* xxviii. 62. The age of that now edited may be judged from the photographs in the publication. It will be seen that the script closely resembles Ciasca, *Sacr. Bibl. Frag.* ii, tab. xxv. Whether Dr. Budge is justified in proposing to assign such a hand to the end of the sixth century (p. xii.) may appear questionable, though it must be owned that the script belongs just to that class which is of all the most difficult to date. On p. xiii. the headings are printed of the ten Homilies contained in the companion MS. (Or. 5001). They seem to be partly identifiable, partly new. Prof. H. Achelis has printed translations of these titles with some speculations as to their possible identities.² Dr. Budge promises to publish the texts themselves as soon as possible.

Mr. J. E. Gilmore, who in 1895 published some Sa'idic fragments of the Old Testament, has now given a short account of some much longer texts recently acquired by him.³ These contain parts of the Pauline Epistles, several of which are here made known for the first time. Besides passages from 1 and 2 Cor. and Gal., the fragments once contained the whole of Ephes.—Philem., only part of 2 Tim., being missing. It is most unfortunate that the leaves are so much mutilated, for, to judge from the few words in which the script is described, the MS. should be of considerable antiquity.

M. Clédât has printed the Sa'idic Revelation iii. 4—vi. 5 from a

* In Hyvernat's list of hitherto known MSS. some thirty-four Psalms are still totally wanting.

(?parchment) MS. in the Louvre.⁴ The passage is already complete in Goussen's and all but complete in Amélineau's edition (Cod. Borg.). The text generally agrees with the latter (*e.g.* iv. 3, 5) and differs sometimes notably from the former (*e.g.* iii. 20, v. 2). To assign the MS. to the fourth century is to ignore the palaeographical features which M. C. himself mentions as well as the manifest grammatical inferiority of the texts.

An appreciative criticism of Peters's *Ecclesiasticus*, signed "R.," has appeared in the *Literarisches Centralblatt*.⁵

Of the rare texts known to us in the Achmīm dialect, the apocryphal fragments, published some years ago by Bouriant, are still the most interesting. The *editio princeps* was, however, not very satisfactory; nor was Stern, who had only that publication to work from, able to do more than emend some passages and rearrange the sequence of a few others. Steindorff has now produced an edition of Bouriant's leaves, made from the original MSS. (now in Paris), and also of a further fragment of one of them which more recently reached Berlin.⁶ The new edition consists of an elaborate introduction, dealing with the palaeography of the MSS., the literary history of the works they contain, and the philology of the Sa'idic texts which run partly parallel with the Achmīmīc. The texts themselves are accompanied by a translation, and a valuable glossary is added, containing most of the words and forms hitherto acquired from the less-known dialect. The Berlin leaves have shown that the longest of the texts must belong to the apocalypse of Elias (Elijah), which is frequently mentioned in patristic writings, rather than, as supposed by Bouriant, to that of Sophonias (Zephaniah). The latter book is indeed represented, but only by a small fragment, which, however, bears the supposed author's name, and thus caused the confusion. Steindorff recognizes a third work attached to these and likewise an apocrypha, though its authorship cannot be fixed. Good reason is shown for believing the Sa'idic text to be the youngest, and translated from an Achmīmīc version, which in turn was a translation from the Greek. The Sa'idic idiom represented is peculiar, and shows obvious marks of Achmīmīc influence. The Elias-apocalypse, the author of which was well acquainted with Egypt, is regarded by Steindorff as a Christianized version of a Jewish work, while in the anonymous fragment he sees none but Jewish characteristics. The texts are edited, as we might expect, with minute care; the philological section and the glossary contain material of great interest, and all will be grateful for the photographs of the two MSS. The above publication has already been reviewed at length by Schürer,⁷ who prefers to regard the Elias-apocalypse as a purely Christian composition, dating perhaps from the

latter half of the third century, while he would connect the Sophonias and anonymous fragments together as one. G. Krüger has also written a shorter notice,⁸ and confesses himself not wholly convinced by Steindorff's arguments as to the various authorships. Maspero has analyzed the texts and lays stress upon the old Egyptian analogies which can be found for several of their features.⁹ Maspero's article, it may also be noted, gives incidentally an interesting description of the state in which the mass of parchments at the White Monastery were found when acquired, some years back, for the Bibliothèque nationale. Further, Bousset has studied the texts from an historical standpoint.¹⁰ He concludes that the Elias fragments belong to the "worst kind of apocalyptic mosaic," being merely a patchwork from various sources and an insoluble puzzle for the critic. The favour shown by the writer to the Persians should indicate at any rate a Jewish basis; for the Jews, especially under Trajan and Hadrian, looked to Persia as a possible deliverer from Rome. Other features appear to refer to the kings of Palmyra and the events after Valerian's fall.

Prof. Pietschmann has written a thoughtful and suggestive criticism of Forbes Robinson's *Apocryphal Gospels*¹¹ (v. this Report for 1895-96). He is averse to too frequent attempts to find analogies for peculiarities of these stories in reminiscences of the ancient paganism. He reminds us of the want, still unfilled, of any preparatory studies in this field; only the most general statements can as yet be safely made, and these are of little value here. Robinson's translation is criticized as sometimes impossibly literal.

With this last stricture it is amusing to compare the opinion of Prof. von Dobschütz on Horner's translation of the Bohairic Gospels.¹² Contrary to what certain writers (v. the *Times*, April 8th, 1898) said of this side of the work, its latest critic would have preferred a rendering even more closely literal, which should make the student practically as well off as if he were reading the Coptic text itself. The review is otherwise most appreciative of Mr. Horner's work.

In the study by Prof. Harnack¹³ of C. Schmidt's apocryphal fragment, referred to last year, the author adds the account there given of the Resurrection to the eleven others which he recognizes in the canonical and apocryphal Gospels. He dates the text about 150—180, the latter limit being fixed by the freedom with which the writer is still able to treat the canonical Gospels. The composition is regarded as secondary, and as having a distinctly apologetic tendency.

2. *Patristic.* M.—now Professor—Ladeuze has, since our last Report,

continued his studies of the literary sources for the lives of Pachomius and Theodore.¹⁴ He has also collected his previous studies into a book, the contents of which, however, far exceed the extent of the independent articles.¹⁵ In almost 400 pages we have by far the most exhaustive and methodical study of the Pachomian monasticism yet attempted. The volume deals not only with the sources of our knowledge, but also with the history, internal and external, of the communities. The author is naturally something of a partisan, and finds the exposure of the weakness or disingenuousness of previous unsympathetic critics no uncongenial task. MM. Amélineau and Grützmacher fare very badly at his hands; but his strictures on the questionable methods of the first (*passim*) and the blunders of the second (*e.g.* pp. 174, 177) are generally justified. We mentioned last year that L. has demonstrated the priority of the Bollandists' *Bíos*, which he dates about 368. Thence, on the one hand, he derives the Sa'idic version, and from it the *Paralipomena* and the Bohairic; on the other hand, the Latin of Surius and Dionys. Exig., the last having drawn also upon the Lausiac History. The Arabic is merely a late, eclectic composition, owing something ultimately to all the others. The new scheme is, it will be seen, precisely the opposite of Amélineau's. After examining the chronology of Pachomius's life, L. concludes that he was born about 292, and died in 346, while he, too, places Theodore's death in 368. As regards the famous "Rule," he holds the form preserved by Palladius to best represent the original, which was naturally first written in Coptic. But besides these studies of the origins, L. devotes much space to the "second epoch of the Pachomian communities,"—the life and work of Shenoute. The documents, poor as they historically are, receive the same methodical examination, some Sa'idic life or panegyric being, of course, regarded as their origin. The evidence seems to L. to show that Shenoute did not support Dioscorus in the schism (p. 253); but this is not easy to prove. The author is unhappily dependent upon Amélineau's descriptions of MSS. &c., and, though to a less degree, upon his translations; hence certain errors. He refers, for instance (p. 48), to one of the Paris fragments as the oldest extant from the Sa'idic Life of Pachomius. A.'s statement, on which this is based, is demonstrably inaccurate; it suffices, however, to compare the leaf bearing the supposed decisive data with Ciasca, *Sacr. Bibl. Frag.* tab. xi (dated 1003), to see by how many centuries Amélineau's estimate is wrong.* One far older MS. is that published by A. himself, *Miss. franç.* iv. 539 ff., as may be seen from

* Further, the leaf in question has in reality no connexion with those printed by A. before it as if from the same MS.

Hyvernat's *Album*, ii. 2; while another is represented by some fragments in the British Museum, these having a further importance as being the only known Sa'idic MS. of the Life probably not coming from Achmim. Prof. Ladeuze's book is too full of material to be done justice to here, but the following further details may be noticed. P. 146; a text in the British Museum makes it probable that Besa was held to have lived on into Zeno's reign. Pp. 158, 278, &c.; why is Serapis persistently spoken of as "the goddess"? P. 252; it is not uncommon, in Coptic legal texts at any rate, for the word "indiction" to be omitted, though undoubtedly understood, in the dating. P. 265; Pachomius might be imagined distinguishing the twenty-four Greek letters of the alphabet by their use as numerals, for which purpose he would never have seen the seven Coptic letters employed. The last section of the work is devoted to repelling Amélineau's charges of immorality against the monks of the Thebaid. Against those of Tabennesi, L. finds practically "no case," while he contends that the persons so vehemently upbraided by Shenoute were not monks at all.

The Sa'idic text of Athanasius' 39th Festal Letter, published last year by Dr. C. Schmidt (*v.* this Report, p. 60), has called forth an interesting article by Prof. Pietschmann,¹⁶ who discusses Theodore's supposed authorship of that version as narrated in the Bohairic Life. The emendation proposed in this latter text is probably correct, and it matters little that Pietschmann has overlooked the Sa'idic text of the passage (*Miss. franç.* iv. 585) where we have the correct *απογραφον* (= *αποκρυφον*), but, instead of Boh. *wonh*, the equally unsatisfactory *wôsh*, which we should probably, following Pietschmann's suggestion, read *wôh*. The article contains further a discussion of the patristic use of the "Pearl of great price," which is referred to in a subsequent passage of the Boh. text.

Pietschmann's observations have produced, in their turn, some remarks from Prof. Ladeuze,¹⁷ who repeats his belief that Theodore died only in 368, and that the letter in question could therefore quite well have reached him. But L. inclines to doubt the authenticity of the whole story, which lacks the support of any but the Coptic versions.

Our acquaintance with these same Athanasian letters is further increased by Dr. von Lemm,¹⁸ who has printed the full texts of Zoega's nos. 249 and 250, thus giving us considerable parts of the letters for the years 329 and 333. It is time that the extant Coptic fragments should be collected and edited together. Besides those here under notice and Dr. Schmidt's Paris fragment, there are still more in Paris, some in Oxford, and others in the British Museum.

The works of Preusschen and Butler (*v.* last year's Report), dealing with

Rufinus and the Lausiac History, have been analyzed and criticized by Dr. C. Schmidt.¹⁹ The view of Preusschen that Rufinus was the translator of a Greek original and the contrary conclusion of Butler that the Greek is but secondary, are stated; but Dr. S.'s words make it difficult to see which opinion he himself adopts. Apparently it is that of Dom Butler, with whom he also agrees as to the Palladian chronology.

Among Lagarde's vellum fragments at Göttingen Prof. Pietschmann has discovered²⁰ some remnants of a Bohairic collection of *Apophthegmata*, corresponding probably to texts in Books III, V, and VI of the *Vitæ Patrum*. These are the first Bohairic texts of the kind which have been published. The British Museum, however, possesses one or two fragments of a similar, if not of the same MS.

I regret that the discovery by Dr. Iselin, in 1895, of a Coptic passage borrowed from or modelled on the Apostolic *Didache* escaped my notice. The same appears to have been its fate elsewhere; for, as Prof. Ladeuze points out,²¹ M. Benigni has now rediscovered the same passage without being aware of his predecessor's work. The Italian edition has, however, its own value in some improved translations of the text.

After an interval of many years M. Revillout has followed up his study of the Coptic texts relative to the Nicene Council by a second volume²² of 400 pages, devoted to a very elaborate "dissertation critique," the value of which it would be impossible for any one not versed in the history of that Council and its canons to estimate. One of the author's incidental observations may be noticed. On p. 449 it appears that he would connect the ancient half political office of the *wrt lymwt n' Amn*—otherwise always regarded as that of chief of the "concubines" of the god—with the origin of Christian nunneries in Egypt, and he translates the title "abbesse des recluses d' Amon." Further, he holds that the existence of such "nuns" shows that monastic seclusion was adopted, in heathen as in Christian(?) times, by women earlier than by men. Throughout the work considerable passages are translated from the Coptic, chiefly from the texts published in the earlier volume.

Prof. Pietschmann, unaware that the present writer had recognized (*v.* this Report for 1897-98) some graffiti from Farâs as containing the list of the Forty Martyrs, has dealt again, but much more fully, with that text and the others found beside it.²³ As was pointed out last year, these contain the names of the Seven Sleepers and of the nails (not the "worms") of Christ's cross.

Dr. C. Schmidt has, it is announced, found some genuine fragments of the works of Peter of Alexandria.²⁴ This will be an interesting addition

to the known remains. Presumably it relates to certain leaves in Paris (Bibl. nat. 131¹ &c.).

3. *Liturgical*. Last year the Bishop of Salisbury was presented by the Coptic Patriarch with a valuable MS. of the services used at the consecration of a church, altar and tank. Mr. Horner, the editor of the Bohairic Gospels, has now given us an analysis of the MS. as a preliminary, it is hoped, to a publication of the texts.²⁵ For though Tuki printed what are practically the same services, the new MS. shows variants, and is of course free from the Romanizing interpolations introduced in Tuki's edition. The MS. is of the early fourteenth century, and the Bishop inclines, from internal evidence, to ascribe the services to about the beginning of the sixth century. Attention may here be called to the Sa'idic lections, responses, &c., directed to be used on the "Saturday (Sabbath) of the consecration of a church" in a Leyden fragment (*Catal.* p. 155). This, however, may represent but a local usage, and refers perhaps rather to an anniversary festival.

The Anaphora of S. Basil—the most frequently used of the Coptic liturgies—has been translated into French by the Rev. G. Macaire,²⁶ who, hitherto known as the administrator of the Uniate Copts, was lately (*v. the Times*, July 24th, 1899) dignified with the title of "Patriarch," taking the name of Cyril II. The translation reads well; but, with no text whereby to control it, we cannot judge of its accuracy. It appears to be from a text differing in many details both from those of Tuki and Renaudot and from the British Museum MSS. All Monophysite features are—as was to be expected—carefully expunged in the Diptychs and elsewhere. The *Orat. absol. ad Fil.* is made to omit Severus and Dioscorus while naming the Council of Chalcedon, "the bishops in all other orthodox Councils," and the Pope. Similarly in the *Orat. pro pace*; while to the Creed the *Filioque* is added. In short, the rite is here more thoroughly latinized even than by Tuki.

The texts of the Coptic Ordination services were accessible in Tuki's *Pontificale*. Dr. V. Ermoni has printed those anew which relate to the minor orders, with translations from MS. Paris 98.²⁷ Presumably this is the author's first essay. Both text and translation improve, it is true, as they advance; yet at the best they are extraordinarily inaccurate, not less in the incidental Greek than in the Coptic. Here are some specimens. P. 23, *Ti-μετανοια ejóf*, "express their opinion about him." Ib., *Tenthō* (sic) *wōh tentaïbh*, "toward Thee is our regard and our supplication" . . . *shôpe rok mpekbók nim*, "let Thy mouth be to every servant." P. 192, *shóp erok ntimethypodiak. nte pekbók*, "be Thyself the subdiaconate

of Thy servant." P. 34, *Phé etaferhmot ntefekkleisia nhanταγμα*, "who directs His church which is an army." Ib., *ο αρχιδιακ. προσευξεσθε pepiskopos jô ntaievχη*, "the archdeacon requests the bishop to say the following prayer." These will suffice to show Dr. Ermoni's competence to deal at present with such texts.

The present writer has published²⁸ a deacon's "Letter of Orders" in Bohairic and Arabic issued by a bishop of Achmîn in the fourteenth century. It is apparently the only known text of the kind.

A translation appeared in 1897 by M. Clugnet of the calendar published by Nilles (*Kalend.*, 2nd ed., pp. 690, 704), but it was overlooked in this Report.²⁹ Nilles' material was mostly supplied by G. Macaire, and will be valuable when a critical edition of the Coptic synaxarium is undertaken. Some faults of the Latin version remain uncorrected in the French, *e.g.* on Hathor 7th, instead of Nahrow we read Nohr with Assemani's impossible etymology, "Lucius"; on Koiahk 22nd, Talosham, explained as "Small oblation" instead of simply "The little maid."

4. *History.* Mr. Groff pursues his studies in demotic magical texts with the object of discovering therein traces of Jewish or Christian influence.³⁰ He believes himself to have recognized in the London and Leyden Gnostic Papyrus—in that part of it which he terms "a magician's formulary"—the names Jesus, Nazarene, John and Peter, as well as "father in heaven" and "prince of this world," or something corresponding thereto.* The forms are, he holds, transcriptions from a Semitic language—an argument for Egypt's very early acquaintance with Christianity. That the authors of such texts drew upon still older sources is doubtless probable; whence the introduction of the names in question might have taken place in an extremely early time. Such discoveries, if substantiated, would certainly be of great interest. Unfortunately, those who can give expert opinions here are very few. Hess, in editing half the papyrus, has already transcribed the words here read "Peter."

In Mr. Milne's *History of Egypt under Roman Rule*³¹ there is, of course, much that interests those studying Egyptian Christianity. A great mass of reading is digested into a small space; yet little of real importance seems to be omitted. Not the least interesting feature of the book is the series of photographs—no others are, so far as I am aware, published—of the White and Red Monasteries, of Coptic stelae, supplying a useful check on Gayet's more or less accurate publications, and of

* Already communicated in part in 1897 (*Bull. Inst. Eg.* 191).

pottery, fig. 84 being especially curious. It is to be regretted that the author still uses such forms as "Schnoudi"—a creation of M. Amélineau's—and "Tabenna."

M. Perruchon's *Notes pour l'histoire d'Éthiopie* include this year³² an extract from Severus of Eshmunein's account of John, the 74th Alexandrine patriarch who, in the beginning of the thirteenth century, was appealed to by the Abyssinian king to send him a metropolitan.

5. *Philological*. Prof. Benigni has drawn up some short paradigms and elementary rules for beginners in Coptic which may prove serviceable to those unable or unwilling to use the grammars.³³ The writer does not ignore the claims of comparative grammar; *v.* his reference to the primitive form of the feminine suffix *-e*.

Four Coptic words are examined by Prof. Spiegelberg,³⁴ among them *ape*, "head," which he regards as misunderstood from (t)*ape* = hierogl. *tp̄*.

The present writer has proposed³⁵ an explanation of a secondary form of the name Pachomius, and has called attention to an all but obsolete pair of words for "above" and "below" to be found in some Sa'idic legal texts.

The Leyden Catalogue has been twice reviewed; (1) by Prof. Hesseling,³⁶ who dealt with the peculiarities of the Greek forms found in the liturgical texts, and (2) by the present writer,³⁷ who extended and corrected the remarks made in this Report last year.

6. *Miscellaneous*. Dr. von Lemm has collected some interesting notes on various subjects.³⁸ No. 1 shows that, in spite of the ascription by Revilout, the writer of Zoega's "Triadon" is still unknown. No. 2 is a collection of Coptic passages in which India (*Hentia*) is mentioned. A curious example in the Paris *Scala* 44, referring to the Brahman Dandamis, should be added. Nos. 3—6 deal with geographical names, among them (no. 4) *Pelgêish*, which is however demonstrably a personal designation. No. 7 shows that *hoine* can sometimes mean "who," "such as." No. 8 points to *Eÿios* as the origin of the name *Euhios*. No. 9 shows from the Synaxarium that Iberia, not India or Tiberias, was the country converted by the agency of S. Theognosta.

In Prof. Krall's study³⁹ of the Egyptian authorities for the history of the Blemyes and Nubians a curious legal deed, written in Coptic upon crocodile (?) leather, is published and discussed. Though acquired in Egypt, it clearly relates to the Christian kingdom of Nubia, and mentions King Cyriacus, whom it is possible, from Arab sources, to date in the second half of the eighth century.

The present writer ⁴⁰ has followed this publication with a description of similar leather MSS. in London, known to have come from Aswân and containing the names of two more Nubian kings as well as some new personal and local names.

M. Bouriant has published ⁴¹ four chronometrical texts—two for the first time—recording, it would seem, the length of shadow cast by the sundial throughout the year, and all dating from Christian times. Two of the texts are from inscriptions, two from Coptic MSS. in Cairo. Ventre-Bey has added a mathematical commentary on the texts.

Among M. Gayet's antiquities from Antinoë is a small bronze and leathern pen-case, bearing the picture of an armed saint subduing a human-headed dragon. The inscription shows him to be S. Philotheus, otherwise unknown in this rôle. A dozen more lines contain a gnostic or cryptographic formula. M. Omont has printed the texts with a good photograph.⁴²

The present writer has invited the attention of those interested in Christian art to a class of pagan stelæ which shows figures very analogous to the so-called "orantes."⁴³

W. E. CRUM.

P.S.—I find I have omitted to mention, in § 2, some articles by Schiewietz on Egyptian monasticism.⁴⁴

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- ²⁰ *Gött. Nachr.*, 1899, 36.
- ²¹ *Le Muséon*, 1899, 227.
- ²² *Le Concile de Nicée*, 2^{me} vol. Paris, 1898.

- ²³ *Rec. de Trav.*, xxi. 133.
²⁴ Harnack in *Preuss. Jahrb.*, 1898, 213, and G. Krüger, *Die neuen Funde*, §c., 23, Giessen, 1898.
²⁵ *P. S. B. A.*, xxi. 86.
²⁶ *Rev. de l'orient chrét.*, iv. 15.
²⁷ *Ib.*, iii. 31, 191, 282, 425.
²⁸ *P. S. B. A.*, xx. 270.
²⁹ *Rev. de l'orient chrét.*, ii. 307.
³⁰ *Bull. de l'Institut. égypt.*, 1899, 57.
³¹ Vol. v of F. Petrie's *History of Egypt*, London, 1898.
³² *Rev. sémit.*, 1898, 267, 365.
³³ *Bessarione*, 1898, 89.
³⁴ *Rec. de Trav.*, xxi. 21.
³⁵ *P. S. B. A.*, xxi. 247, 249.
³⁶ *Het Museum*, 1899, 324.
³⁷ *Oriental. Lit. Z.*, 1899, 17.
³⁸ *Bull. Acad. impér.*, 1899, x. 28.
³⁹ *Denkschr. der k. Akad. (phil. hist. cl.)*, xlv, Vienna, 1898.
⁴⁰ *Rec. de Trav.*, xxi. 223.
⁴¹ *Méms. de l'Institut. égypt.*, 1898, 575.
⁴² *Soc. nat. des Antiquaires de France*, Bulletin, nov., 1898.
⁴³ *P. S. B. A.*, xxi. 251.
⁴⁴ *Arch. f. kath. Kirchenw.*, 1898.

D.—FOREIGN RELATIONS OF EGYPT.

[THE following contribution was unfortunately received too late for insertion in its proper place, and meanwhile another summary of the Section had been prepared and printed (see above, pp. 33-35). It has been decided to print the whole of Professor Müller's report at the risk of some repetition, any word pronounced on this important subject by so distinguished a specialist having its value. Another year we may look for a fuller statement from the same quarter.—ED.]

The most important document in this line which has been published for years, is the great papyrus GOLÉNISCHEFF,* now published completely in a hieroglyphic transcription and with a good translation, by the owner, *Rec. de Trav.* xxi. 74. The papyrus records the travels by sea of an Egyptian sent by the high-priest Heri-hor, who is shown to have been contemporary with the founder of Dynasty XXI., Smendes. Priceless information is given concerning the countries touched, viz. the Philistine coast, Tyre, Byblus, Cyprus (Alasa).

DARESSY, *Rec. de Trav.* xxi. 30, comments upon the many names of Syrian, chiefly Palestinian, towns, from Medinet-Habu list (published by

* See *Arch. Rept.*, 1897-8, p. 23.

him, *Rec. de Trav.* xx. 113). The most important among these, probably to be read Levi-el, and some others, are correctly explained; on other identifications (especially with modern names) and various innovations in the transcription of the "syllabic orthography," differences of opinion might exist.

SPIEGELBERG, *Rec. de Trav.* xxi. 51, republishes two inscriptions of Dynasty XII. from Wady Maghâra, referring to the mines. One is accompanied by an interesting picture of a Bedawee. In SPIEGELBERG's *Hieratic Ostraca and Papyri* (from the Ramesseum), e.g. fragments from a list of foreign nations for school use, pl. 44, are found.

NAVILLE, *Rev. Arch.* xxxiii. 1898, discusses a wooden box of the MacGregor collection and similar pieces in "Mycenean style" in Gizeh and Berlin. He draws attention to a foreign race of wild bulls which forms a favourite motive in the ornamentation; he sees in it the *urus*, and thence argues that this foreign art was derived from Northern Syria as far as Cilicia, a region which he would identify with that of the Egyptian Kefti, Keftyu (see below).

W. MAX MÜLLER, *Or. Litt. Zeit.* ii. 38, communicates two proper names referring to foreign countries (Kadmi, i.e. Easterner and "the man from Keftyu," which name he now extends over the whole coast of Asia Minor*), *ib.* 137, tries to identify a city of Palestine in the list of Thutmosis III. by emendation with the Biblical Nazib (*ib.* 176), discusses the names of countries known to the Egyptians near Assyria (Lullu, Guti and the alleged Arrapachitis), i. 381, the Zamar of Sesostris as being probably identical with the Şumur (different from Simyra!) near Byblus-Gebal which would include the latter in the territory subject to Dynasty XIX.

For the Tell el Amarna letters, a most important contribution is furnished by J. A. KNUDTZON, *Beiträge zur Assyriologie*, 1899, 101. He has, for several years, collated the tablets, and gives specimens of his results and a list of the proper names with numerous corrections of the former editions, likewise of the Egyptian words in the tablets (see on these also W. M. MÜLLER, *Or. Litt. Zeit.* ii. 104). Carl NIEBUHR ("Die Amarna-Zeit," in "*Der alte Orient*," i. 2—a new publication of popularizing tendencies, issued by the "Vorderasiatische Gesellschaft" of Berlin) publishes a very readable and suggestive sketch of the results of the decipherment.—As the contents of the famous Lachish-tablet found by Dr. Bliss connect it somewhat with the Amarna find, it may be mentioned that improved editions of the text are given by KNUDTZON (see above) and

* As far as Europe.

F. PEISER (*Or. Litt. Zeit.* ii. 4), on which are based discussions by H. WINCKLER (l. c. 54) and W. M. MÜLLER (73, 287).

Prof. CHEYNE (*Or. Litt. Zeit.* ii. 136) investigates Biblical passages in which Mišraim-Egypt seems, according to Winckler's theory, to be not Egypt but a mistake for Mušri, in Northern Arabia.—SPIEGELBERG, *Rec. de Trav.* xxi. 39, proposes to explain the obscure name of Egypt among the Semites, viz. Mišri, from the Egyptian *mzry*, "wall."

Asiatic influence in Egypt is shown by an interesting representation of a Semitic soldier from Tell el Amarna (SPIEGELBERG and ERMAN in *Aeg. Zeit.* xxxvi. 126; further remarks also *Or. Litt. Zeit.* ii. 217); by a new representation of the god Reshpu ("lightning," here called Reshpu Shalman), described by SPIEGELBERG, *Zeit. Assyr.* xiii. 120; by Semitic names (those published by SPIEGELBERG, *ib.*, are examined *Or. Litt. Zeit.* ii. 107), while the name Aki-Tesob (*ib.* 27) points to Mitanni or to the Hittites. On single Semitic loan-words in Egyptian, see SPIEGELBERG, *Rec. de Trav.* xxi. 52 (*minhā*, "present"), W. M. MÜLLER, *Aeg. Zeit.* xxxvi. 132 (*hagg*, "feast"). The history of an Egyptian word, on the other hand (*mefaket*, "green stone"), in the Semitic languages is discussed by MÜLLER, *Or. Litt. Zeit.* ii. 39.

The colonizing activity of the Egyptians among the Libyans is illustrated by a stela from the Oasis Dakhel in Oxford, dated from the reign of Shoshenk (I. ?), published by SPIEGELBERG, *Rec. de Trav.* xxi. 12. MASPERO (*ib.* 136) tries to explain the name of another of king Antef's dogs from the Libyan dialects.

Greek and Coptic MSS. from Nubia elucidate the history of this country in Byzantine times under native rulers, see KRALL, *Beiträge zur Geschichte der Blemyer und Nubier*, in the *Denskschriften* of the Vienna Academy, xlv. pt. 4 (partly a republication of the MSS. from Gebelēin, first edited by BAILLET); extracts from such Coptic MSS. in the Brit. Mus. are given by CRUM, *Rec. de Trav.* xxi. 223.

The beautiful publication of the new fragments from Deir-el-Bahri in NAVILLE's third volume must finally be mentioned. These representations pertaining to the famous expedition to Punt seem to settle beyond any dispute the situation of that much discussed country (see also a digression in KRALL's publication, l. l. 20) as belonging to Africa. Naville would still allow the possibility of including some parts of the Arabian coast, but, as is stated, *Or. Litt. Zeit.* ii. 240, none of the evidences for this earlier view can now be upheld.

W. MAX MÜLLER,

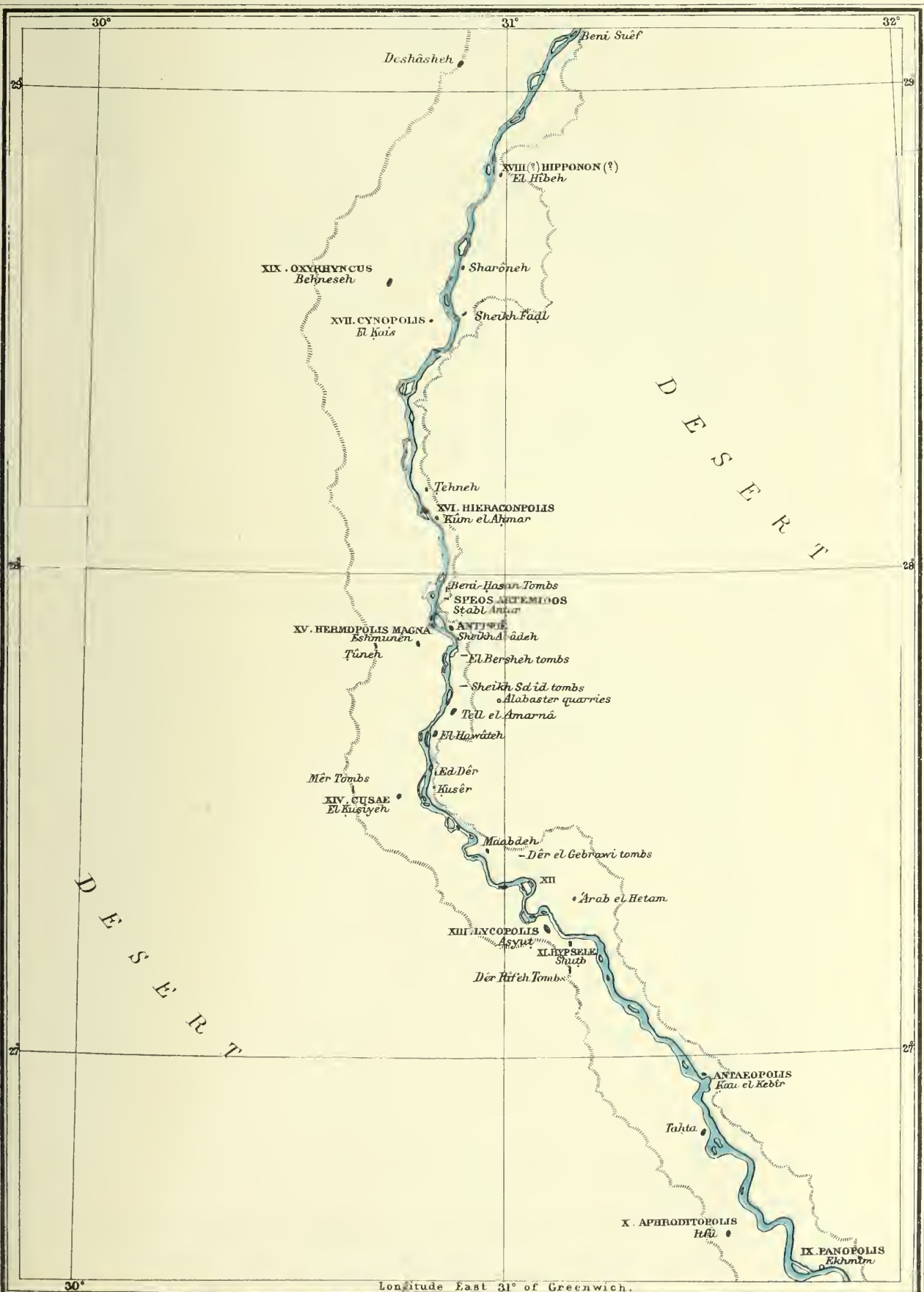
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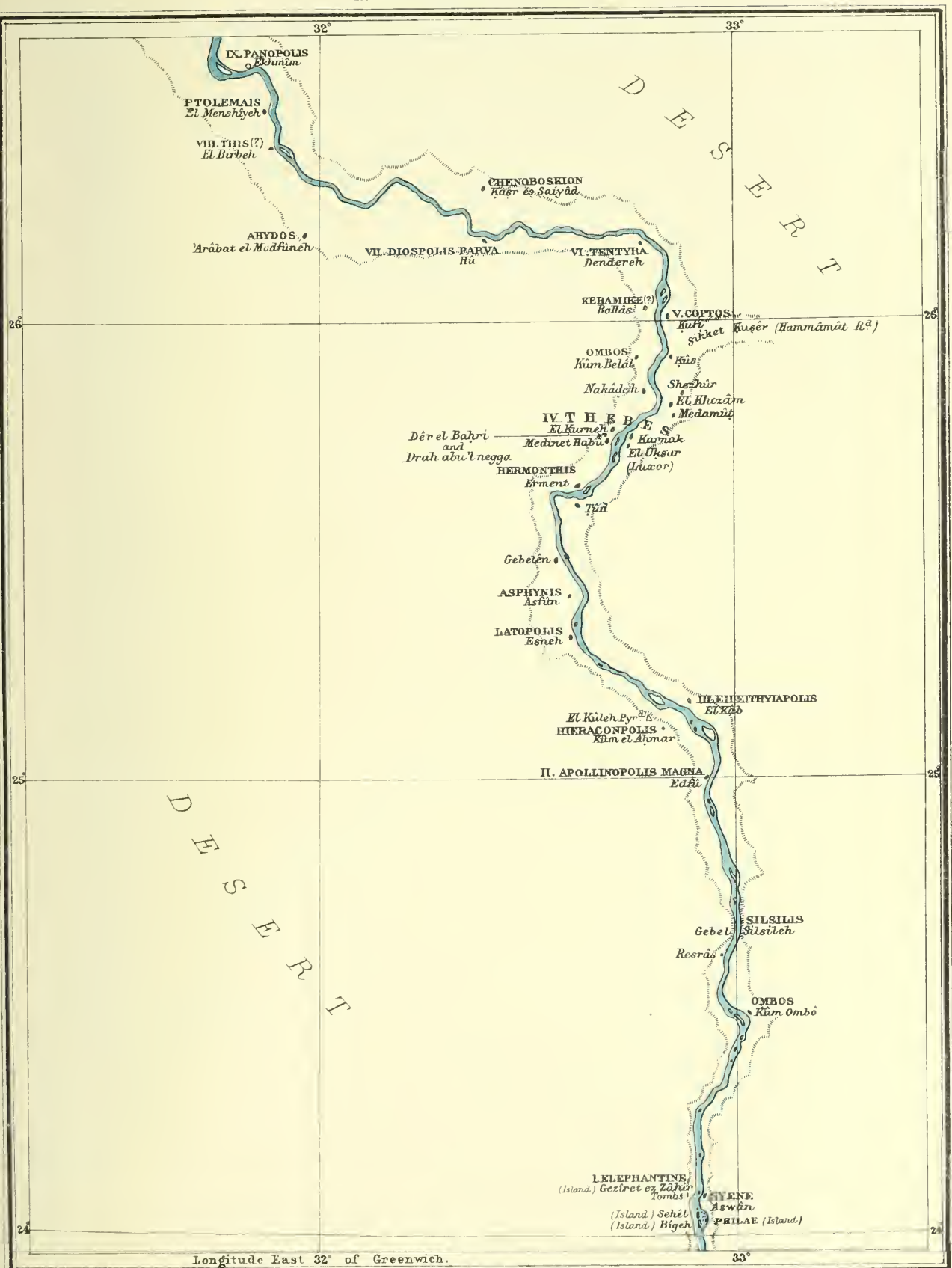
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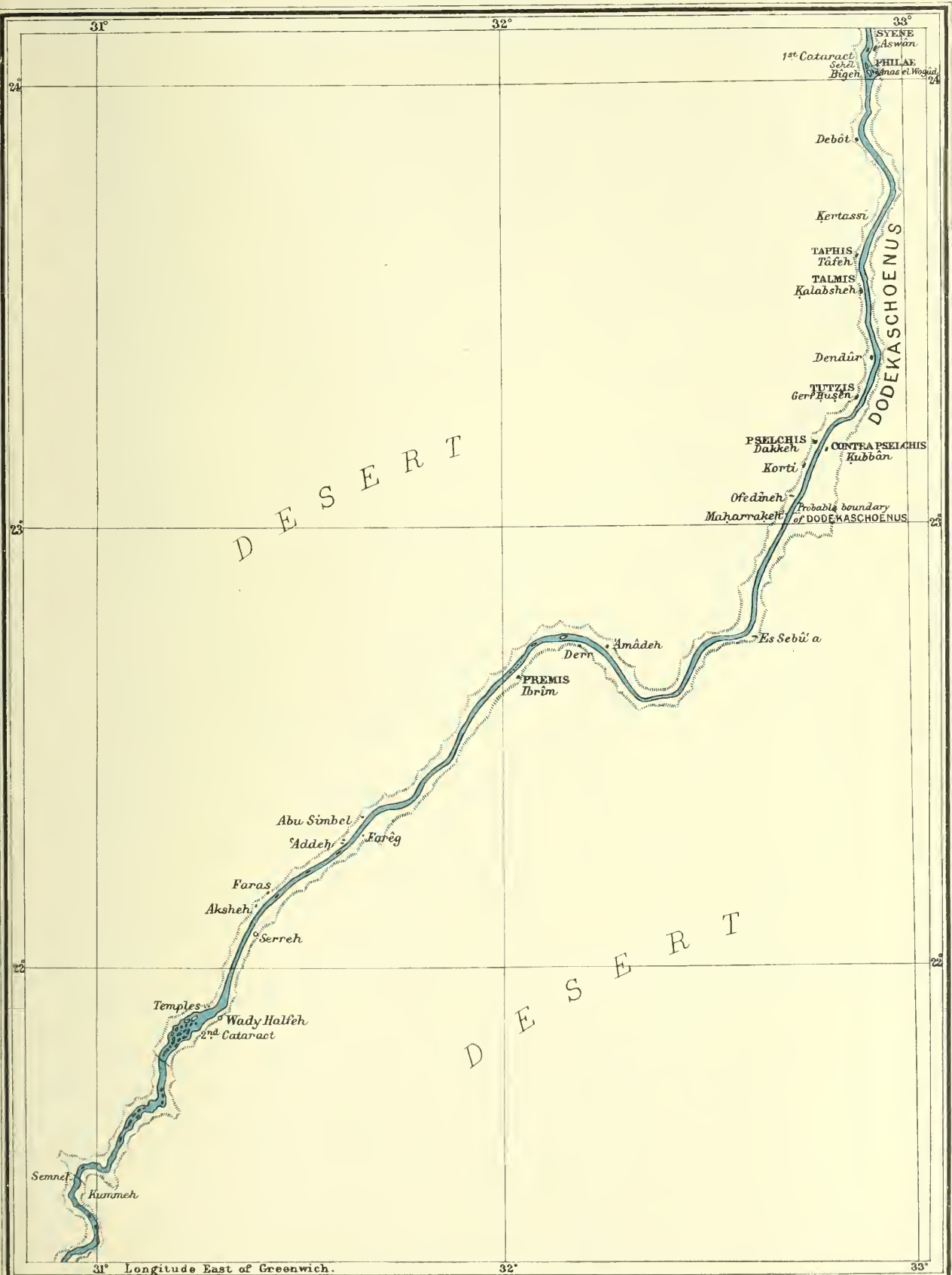
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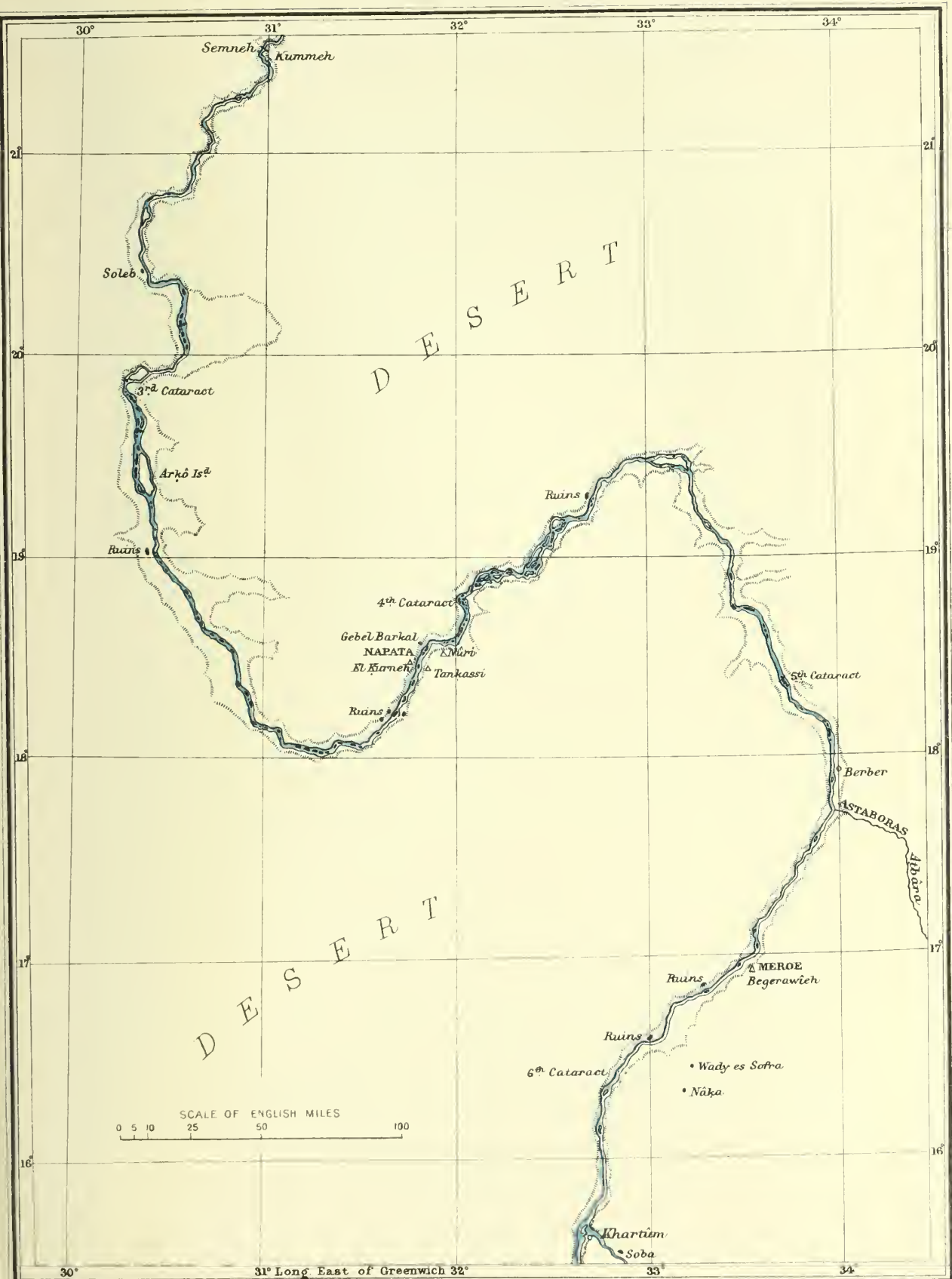
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